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september 7, 2009

volume 73, no. 19

elul 18, 5769

Ottawa Jewish Bulletin Publishing Co. Ltd. • 21 Nadolny Sachs Private, Ottawa, Ontario K2A 1R9 • Publisher: Mitchell Bellman • Editor: Michael Regenstreif \$2.00

Ottawa year in review

Community sees changes to Jewish schools, celebrates milestones, mourns Terry Schwarzfeld

By Michael Regenstreif

Changes to the Jewish educational system, the tragic death of Terry Schwarzfeld and the 75th anniversary celebration of the Jewish Federation of Ottawa were among the local stories that dominated the pages *Ottawa Jewish Bulletin* during the past year.

A year ago, it was announced Donna Palmer-Dodds, the former co-principal of the Vancouver Talmud Torah day school, had been appointed head of schools for both Hillel Academy, Ottawa's Jewish community elementary day school covering kindergarten through Grade 8, and Yitzhak Rabin High School (YRHS), the day high school for Grades 9 to 12.

It was also announced then that the Jewish Community Campus school building at 31 Nadolny Sachs Private was undergoing renovations and that YRHS and the

Chabad-affiliated Rambam Day School would soon join Hillel Academy and two supplementary schools – Ottawa Talmud Torah Afternoon School and Ottawa Modern Jewish School – in the building.

Rambam began the school year by holding classes for several weeks in the Joseph and Rose Ages Family Building and then moved into its section of the school building in October. YRHS, meanwhile, began the year at its former location at the corner of Woodroffe Avenue and Hunt Club Road. The high school made the move onto campus during the December break and began classes in its wing of the school building when students returned in January.

With Hillel Academy and YRHS in the same building and sharing their senior administrator, the two

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The wedding scene from the Yitzhak Rabin High School production of *The Dybbuk* presented in April. The play was the school's first entry into the Cappies, a regional competition for high school theatrical productions and earned high marks from Cappies critics from other schools. (Photo: Howard Sandier)

Israel year in review

5769: War in Gaza, Bibi returns, Iran threat looms

By Leslie Susser

JERUSALEM (JTA) – For Israel, the Jewish year 5769 was dominated by two events with far-reaching re-gional repercussions: the return of Benjamin Netanyahu as prime minister and the 22-day military operation against Hamas in Gaza.

Although Netanyahu's Likud

won one seat less than former foreign minister Tzipi Livni's Kadima in the February 10 election, the right-wing bloc of parties that supported Netanyahu's candidacy captured 65 of the 120 Knesset seats in the vote. This enabled Netanyahu to form a 74-member coalition, with Yisrael Beiteinu, Labor, Shas, United Torah Judaism and Jewish Home

joining Likud.

Sworn in on March 31, the new government immediately signalled reservations about the two-state model for peace with the Palestinians. But, under strong pressure from Washington, Netanyahu shifted. In a major policy speech at Bar-Ilan University on June 14, he committed his government to the notion

of an independent Palestinian state alongside Israel.

"In my vision of peace, there are two free peoples living side by side on this small land, with good neighbourly relations and mutual respect, each with its flag, anthem and government, with neither threatening its neighbour's security and existence," he declared.

Still, Netanyahu attached strong caveats: The Palestinian state would have to be demilitarized, the Palestinians would have to recognize Israel as a Jewish state, no Palestinian refugees would return to Israel proper and Jerusalem would not be divided.

It was a far cry from the sweep- (Continued on page 2)

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Israel argues Gaza operation necessary and proportionate

(Continued from page 1)
ing offer articulated by outgoing Prime Minister Ehud Olmert in the waning days of his administration. According to Olmert, in September 2008, he proposed handing over approximately 93.6 per cent of the West Bank to the Palestinians, compensating for the remaining 6.4 per cent or so in a land swap and a land corridor connecting the West Bank and Gaza.

Under the plan, a "very small" number of refugees would be allowed to return to Israel proper (about 2,000 a year for 10 years). Arab neighbourhoods in Jerusalem would go to Palestine and Jewish neighbourhoods would stay in Israel, and a special regime would run Jerusalem's Old City until details of a solution were worked out.

Olmert even gave Palestinian Authority President Mahmoud Abbas a map reflecting the territorial proposal on the understanding that Abbas would respond within a few days.

Abbas never did.

The major change in the peacemaking equation this year was the inauguration of a new American president intent on renewing U.S. focus on bringing about Middle East peace. President Barack Obama saw in a comprehensive U.S.-brokered Israeli-Arab peace agreement the key to regional stability, enhanced U.S. prestige and a

reduction of Iranian influence in the Arab and Muslim worlds.

Special U.S. Middle East envoy George Mitchell made frequent trips to the region in an intense effort to set up productive peacemaking channels on both the Palestinian and Syrian tracks, and between Israel and the rest of the Arab world.

To create a positive atmosphere for peacemaking and to convince the Arab world of America's evenhandedness, the White House put heavy pressure on Israel to freeze all construction in Jewish settlements, ranking many in Israel. The administration also urged moderate Arab states to take initial small steps toward normalizing relations with Israel.

But, as the Jewish year drew to a close, there was still no sign of reaching the freeze-for-normalization deal the Americans were seeking as a prelude to serious peacemaking.

Among several problems, Israel wanted some exceptions to the freeze to allow for limited natural growth in the settlements, the Saudis rejected U.S. requests for steps toward normalization and the Palestinians remained paralyzed by Hamas' continued rule over Gaza.

Indeed, earlier Israeli-Palestinian peacemaking efforts broke down when weeks of tension over the



Israeli Prime Minister Benjamin Netanyahu in a major policy address at Bar-Ilan University in Israel on June 14, 2009 for the first time endorsed a Palestinian state, but with conditions. (Photo: Michael Kramer/Flash90/JTA)

renewal of an informal ceasefire between Israel and Hamas escalated into a full-blown war in late December.

After months of escalated Hamas rocket fire into Israeli towns and cities, the Israel Air Force launched devastating bombing raids in Gaza beginning December 27. The operation, called Cast Lead, would last more than three weeks and involve Israeli ground troops, ending on the eve of Obama's inauguration.

By war's end, Palestinian sources said 1,417 Palestinians had been killed, 962 of them noncombatants. Israel put the Palestinian death toll at 1,166 and identified 709 as militiamen and another 162

as combat-aged males. Israel suffered 13 dead, including three civilians killed by rocket fire.

The disproportionate death toll and the widespread destruction in Gaza led to claims that the Israel Defense Forces' response to Hamas rocket attacks had been disproportionate and indiscriminate. The debate extended into the summer with the release of numerous reports about the brief war.

Israel argued that its soldiers operated strictly within the laws of war and that strenuous efforts had been made to warn civilians of impending attacks. The U.N. Human Rights Council established a fact-finding commission under South African Judge Richard Goldstone that heard testimony mainly from Palestinians. Israel refused to co-operate, claiming the commission's mandate was inherently biased.

In late July, the Israeli Foreign Ministry issued a 164-page rejection of claims

months after the war, rocket fire from Gaza had nearly stopped.

The Gaza operation also marked a rare setback for Iran and its proxies in Gaza, further unifying relative Arab moderates like Egypt, Saudi Arabia, Jordan and some Gulf states against Iran's nuclear weapons' drive.

For Netanyahu, stopping Iran from going nuclear remained a historical imperative in 5769. Israeli officials, under both Olmert and Netanyahu, made frequent trips to Washington to press the issue, and, in late July, a parade of top U.S. officials went to Jerusalem to co-ordinate policy on the issue.

Netanyahu's other major preoccupation in 5769 was dealing with the impact on Israel of the global economic crisis. He passed a two-year budget with increased government spending to counteract growing unemployment, and the Bank of Israel lowered interest rates to encourage business activity.

By mid-summer, the economy was showing some signs of a recovery, including strong gains on the Tel Aviv Stock Exchange, where the main indexes were up by 45 to 57 per cent over the lows of December 2008.

One of the main worrying factors, however, was a rise in the national debt-to-GNP ratio, which was projected for the end of 2009 to be at 84 to 84.4 per cent, up from 78.3 per cent at the end of 2008.



Israeli soldiers receive instructions during Operation Cast Lead in the Gaza Strip. (Photo: IDF / BPH Images)

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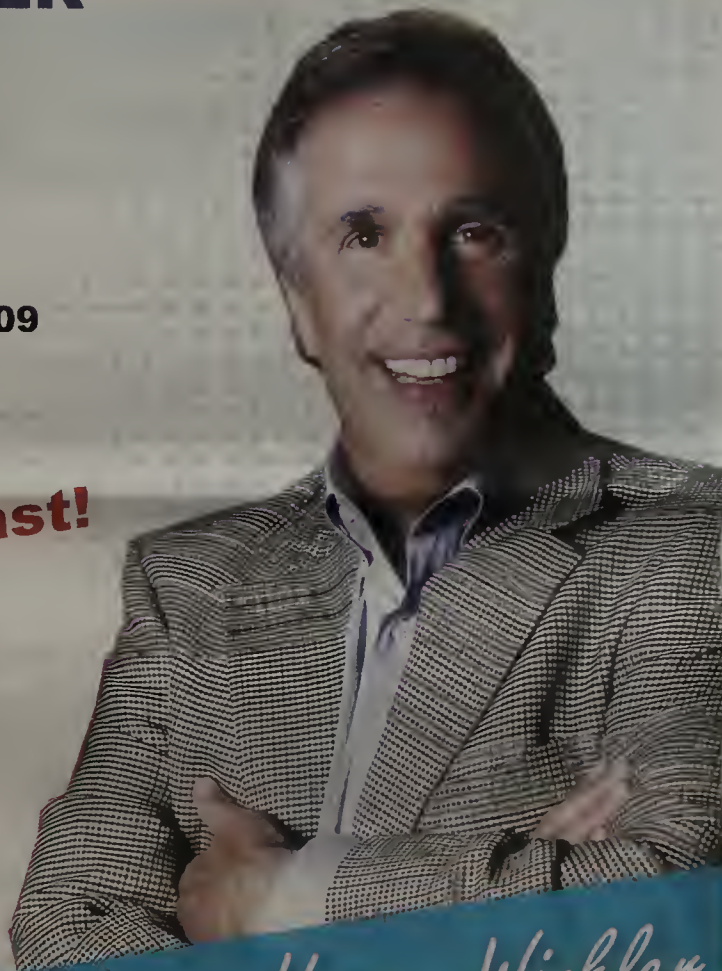
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Peace Camp brings together Israeli and Palestinian girls

By Gabriella Goliger

Two teenaged girls at a summer camp pose for a souvenir photo, heads touching, arms embracing, smiles wide and eyes aglow. It's a lovely, commonplace scene. Usually.

But these two girls are Shachar Anker, 17, and Miran Khweis, 16, who hail from opposite sides of the vast Israeli-Palestinian divide. They normally live under pressures that make implacable enemies of Arabs and Jews.

For two weeks this August, Miran, a Palestinian Arab, and Shachar, an Israeli Jew, and 17 other teens like themselves spent almost every waking moment in one another's company at Peace Camp Ottawa, held at Ashbury College. The Peace Camp, now in its sixth year, brings Arab and Israeli youth together for interaction that breaks down stereotypes and promotes understanding. Being far removed from the conflict zone, in peaceful, neutral surroundings, makes such communication that much easier. Canada's multicultural environment also exerts a positive influence.

The program includes facilitated discussions, self-expression through drama, and outings that introduce the group to various aspects of the Canadian scene. Participants are chosen for their maturity, leadership qualities and sincere interest in dialogue.

This year's camp was run in



Israeli Shachar Anker and Palestinian Miran Khweis at the Ottawa Peace Camp in August.
(Photo: Gabriella Goliger)

conjunction with the Jerusalem YMCA and was girls only – the result of fewer male applicants than usual.

Most participants came from Arab or Jewish neighbourhoods of Jerusalem. But this year, for the first time, the camp also included three Canadians: a Jew, a Muslim and a Christian. And unlike past years, most of the 2009 group had previous experience with the dialogue process having spent two years in the Jerusalem Y's Young Moderate Voices for Progress Program. Though they still had much to learn about bridging differences, they could also focus on bringing their

message of co-existence to a wider world.

The all-girl environment was a big plus, says Corey Shuster, the Canadian director of Peace Camp Ottawa 2009. The girls mixed easily, never formed cliques and found connections based on their common experiences as young women. In fact, they chose to spend some of their sessions discussing feminist issues.

A drama production they staged at the Ashbury campus at the end of camp included enactments of the kinds of sexual harassment all were familiar with, whatever their culture of origin. The production also

demonstrated the harsh realities of the Arab-Israeli conflict through scenes such as a soccer match (based on a real-life story) which degenerates into a bloody riot.

Just as powerful, however, were the moments when the girls expressed their hopes and dreams for a better future through songs, chants and symbolic movement. Most heartwarming of all was to witness the joyous, spontaneous Israeli and Arab dancing, singing and group hugs that broke out when the public performance was over. Clearly these girls were inspired by, and fond of, one another.

This is not to say that all differences vanished as a result of the group experience. Throughout the two-week period, the girls wrestled with tough issues such as "competing narratives," the very different versions of history, of who is to blame for the conflict that each side holds. They did not necessarily change their views, Shachar says, but did come to better understand the other's perspective.

"Getting to know people on a personal level always changes everything. Once you try to understand the other side, it's almost scary to see how similar we are," she says.

Another potentially explosive issue was the army service awaiting the Israeli participants a year or so down the road. Would newly found

understandings between Arabs and Jews break down once a military uniform came into play, the girls wondered. They openly discussed their concerns and ways to mitigate them.

"I want to go to the army," says Shachar. "But I want to make the army more humane, to change attitudes."

Aware of how quickly realities back home could come between them, the girls hatched a plan for their return trip. Each Jewish girl accompanied one of the Arab girls during the airport security check – much more stringent for the Arabs than for the Jews – thus demonstrating group solidarity.

Both Miran and Shachar see themselves as future peace activists. Miran aspires to help develop the fundamentals of a Palestinian country, necessary in her view before lasting peace can occur. Shachar hopes to contribute to the small changes that make a difference.

All the Peace Camp 2009 participants intend to sustain their connections through e-mail, Facebook and a website project, while the Israeli and Palestinian members will have a several reunions back in Jerusalem.

"Of course we can't achieve peace through these groups [alone]," Miran says. "But discussing, getting knowledge, is better than doing nothing. These groups give hope."

Federation honours 75 volunteers on 75th anniversary

(Continued from page 1)

schools' boards, in conjunction with the Federation, have been working toward an amalgamation to create a centre of Jewish educational excellence covering kindergarten through Grade 12.

In November, Ottawa's Terry Schwarzfeld was acclaimed national president of Canadian Hadassah-WIZO and spoke with the *Bulletin* about her plans for the three-year term. Tragically, Schwarzfeld was attacked and knocked unconscious, February 28, by a violent robber while enjoying a family beach vacation in Barbados. She was airlifted back to Ottawa and lay in a coma before succumbing to her injuries and passing away on March 18. Schwarzfeld's daughter-in-law, Luana Cotsman, was less seriously injured in the attack and recovered.

The community, united in hope and prayer while Schwarzfeld clung to life, was plunged into mourning at her death. More than 800 people filled the sanctuary and overflowed



Some of the group of 75 volunteers honoured as the Jewish Federation of Ottawa celebrates 75th anniversary.

(Photo: Peter Waiser)

into the foyer at Congregation Agudath Israel, March 20, for her funeral service.

The 75th anniversary of the founding of the Jewish Community Council of Ottawa/Vaad Ha'Ir, now the Jewish Federation of Ottawa, was celebrated with a special evening, May 20, symbolically

honouring 75 community members for their longtime volunteer efforts on behalf of the Federation and its various agencies. As well, the *Bulletin* published a special supplement to our May 11 issue in tribute to the anniversary which highlighted many of the milestones and important people – including the 75

volunteers – that have had an impact on the Vaad and Federation since 1934.

At the same time the Federation was happily celebrating a milestone anniversary, it was also forced to deal with a significant shortfall brought on by the global economic recession. Among the measures

taken to make up for an estimated \$300,000 shortfall were a reduction in Federation staffing levels, reductions of between three and four per cent to all allocation envelopes, the (temporary) elimination of the outreach and innovations envelopes, a reduction of 50 per cent in funding

(Continued on page 9)

Chevra Kadisha explains change in policy

By Sam Ages
Gabbai Rishon

Ottawa Chevra Kadisha

On behalf of the Ottawa Chevra Kadisha, I thank the *Ottawa Jewish Bulletin* for publishing a report about our recent decision modifying our policy with respect to the venue of funerals (*Chevra Kadisha reverses longstanding policy*, July 20). The readership may be interested in learning some of the background information concerning this decision.

The Ottawa Chevra Ka-

disha, which is now more than 100 years old, continues to be run and staffed entirely by volunteers. At present, we have approximately 60 active members (men and women) who have to be ready to perform their duties at any time of day or night regardless of the season or weather conditions.

The Ottawa Chevra Kadisha is required by our constitution to operate according to Jewish law and its customs and traditions. Needless to say, while we consider ourselves bound by Jewish law, the

Ottawa Chevra Kadisha will only depart from a custom or tradition after careful thought and deliberation.

For some time, the Ottawa Chevra Kadisha was aware that our policy of restricting funeral venues to our chapel on Cuba Avenue was causing distress to mourners who had asked for another venue. In the fall of 2008, this policy may have denied the spouse of a deceased individual, both of whom were residents of Hillel Lodge, the opportunity of attending the funeral of the

deceased.

Our board of directors, recognizing the seriousness of the situation, established a committee in December 2008 to consider the whole subject of funeral venues and Chevra Kadisha participation. Included among the matters considered by the committee were the practices of chevra kadishas in the smaller communities across Canada with respect to funeral venues.

The deliberations of the committee were completed in the spring of 2009 and result-

ed in a report that was circulated among members of the board of directors. The board recognized the importance of ensuring that a deceased has a proper taharah, of applying Jewish law and the traditions of the Ottawa Chevra Kadisha, and of meeting current and future needs of the Ottawa Jewish community. At the board meeting on June 25, we passed the resolution reported on in the July 20 issue of the *Bulletin*.

As can be seen from the foregoing, the Ottawa Chevra Kadisha gave the subject very serious consideration before proceeding to adopt our new policy on funeral venues.

Moreover, as is evident from the chronology of events noted above, the Ottawa Chevra Kadisha had this subject under serious consideration well before the recent funeral for Terry Schwarzfeld and the June 15 article in the *Bulletin* (*Controversy arises over the role of the Chevra Kadisha*).

Allan Taylor

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Great-West Life

Faith communities team up for Habitat

By Erica Bregman
Jewish Family Services

'Faith communities working together' was the theme for Habitat for Humanity's most recent build in the National Capital Region. And the theme was certainly a reality in July when Jewish Family Services/In Our Hands and the Young Adult Division (YAD) of the Jewish Federation of Ottawa teamed up with volunteers from the

Blessed Sacrament Church in the Glebe to dig, shovel and transport materials for two nearly completed Habitat for Humanity homes in Orleans.

No prior experience was required to participate in the build. Arriving early enough to miss morning traffic, volunteers greeted each other, learned about Habitat for Humanity's activities across North America and beyond and were briefed on the day's

work by the site manager.

Participants worked collaboratively, and sometimes creatively, to accomplish their appointed tasks. Those with more experience helped those with less.

Working together to build stronger communities was an incredible experience, said Lindsay Rothenberg, co-ordinator of YAD.

"As the families left in the morning, we knew that, when they returned home, their homes would have a few more finishing touches and it was our group that played a role in that transformation," said Rothenberg.

It's the idea of doing something that brings immediate and perceptible benefits to others that brought Betina Kuzmarov, a law instructor at Carleton University, to her first Habitat build.

"I was so excited to finally give my time to something I could build with my hands," she said. "I was grateful to have participated in the build."



Participants from Jewish Family Services/In Our Hands, the Young Adult Division of the Jewish Federation of Ottawa and Blessed Sacrament Church take a break during a Habitat for Humanity build in July.



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and look forward to more opportunities to do something concrete for others."

Habitat for Humanity homes are available to select low-income working families who may not otherwise qualify for a traditional mortgage. Monthly payments are interest-free and total less than 30 per cent of the client's income. Habitat for Humanity has built 32 homes in the National Capital Region since 1993.

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CALL FOR VOLUNTEERS FOR COMMITTEES OF THE JEWISH FEDERATION OF OTTAWA

The Jewish Federation of Ottawa is seeking volunteers who would like to contribute to the Jewish community through active committee membership for a term of 2 years. The call is open to any interested individual.

The Federation is looking for volunteers for its six main committees:

1. **Planning** Develops research and long range plans for the evolving needs of the Ottawa Jewish community.
2. **Finance, Audit and Administration** - Analyzes the overall financial position of the Federation and related community entities.
3. **Allocations** Makes recommendations to the Board on the expenditure of Ottawa's Annual Campaign dollars in support of Jewish community programs.
4. **Jewish Outreach, Identity and Education** Works with the Federation and constituent agencies to enhance and evaluate current service offerings in the area of Jewish outreach, identity development and education.
5. **Communications and Community Relations** Develops tools, means and strategies to communicate the Federation's mission and priorities to the Jewish and general communities and to advocate on issues of interest to the Ottawa Jewish community.
6. **Resource Development** Crafts the strategic direction of both fundraising and resource development for the Ottawa Jewish community.

To be eligible, individuals must be members in good standing with the Federation Annual Campaign. Individuals should not hold executive positions on other Boards or Agencies.

Interested candidates should prepare a brief statement that speaks to and indicates which committee they feel they are best suited for. Final committee membership will be determined by the Board of Directors. All applications will be carefully considered.

For more information or to apply, please contact Dawn Poterson at 613-798-4696 ext 236. or dpoterson@jewishottawa.com

Information about the Jewish Federation of Ottawa can be found at www.jewishottawa.com

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Rosh Hashanah: a new year and new beginnings

As Rosh Hashanah approaches, we think about a new year and new beginnings. As I write my first of many *Federation Report* columns, this year certainly marks a new beginning for me. Like my predecessors have done, I will share many ideas and plans for the Federation in this column over the next two years. Agency executives and committee representatives will also share news of their endeavours and concerns in this column.

At the Annual General Meeting in June, I mentioned several areas of focus for this year. They include the commitment of the Federation to excellent Jewish education; working to increase the engagement of 25- to 40-year-olds with the Jewish community; and dealing with the financial challenges we face in our economy and as a Federation.

We look forward to a great year ahead for Hillel Academy and Yitzhak Rabin High School who are working together to form a centre of excellence in Jewish education.

We will also be collaborating with the afternoon schools with a view to excellence in supplementary Jewish education as well.

The Jewish Outreach, Identity and Education committee has been planning a Young Adult Symposium, which will take place during this year, and we hope for



Federation Report

Donna
Dolansky
Chair

great ideas and plans to emerge from that initiative.

It was very difficult, this past year, for the Federation Board of Directors to deal with a financial shortfall in our budget and the resulting cut of a part of the funding to our agencies. We cannot allocate money we don't have, but do realize the impact that any cut, however small, has on our agencies; especially when costs are constantly increasing.

The Federation's Campaign theme this year is *When You Give, We Thrive*. While we recognize that economic recovery is just beginning, we will be asking everyone to dig a little deeper so that we will have the resources to allocate to our beneficiary agencies so that they can continue to deliver excellence services to our community. Please respond favourably when you are called to give to the Campaign; it will make you feel good and it will help so much in our community.

The Jewish Federation of Ottawa Board of Directors is a group of committed people. We have six core committees: Allocations, chaired by Bonnie Merovitz; Audit and Finance, chaired by Ian Sherman; Communications and Community Relations, chaired by Jeff Polowin; Jewish Outreach, Identity and Education (JOIE), chaired by Jacque Levy; Planning, chaired by Allan Moscovitch; and Resource Development, chaired by Steven Kimmel. Debbie Weiss is vice-chair of the Federation Board. As well, past-chair Jonathan Freedman will assume the role of chair of the Education Collaboration Committee, and Lisa Rosenkrantz and Phil Stein will sit as members-without-portfolio. Lisa's special interest in Israeli affairs will lend itself well to her position as chair of the Federation's Partnership 2000 program. Neil Zaret, who chairs the Campus Management Committee, and Mitchell Bellman, our CEO, sit on the Board as ex-officio members.

I must also make mention of the Federation staff. With the most recent budget cuts, due to our financial shortfall, we were forced again to decrease the number of Federation staff. The amount of work to be done doesn't decrease, however, and the result is that, even though we don't

think the staff can work any harder than they've been doing, they are! I am in the Federation office often and the amount of work to be done is staggering. But they are doing their best to get it done. My hat is off to you, the Federation management and staff!

Communication remains a challenge, and, as Jews, we don't hesitate to express our views, whether positive or negative, about our Jewish community. One of the suggestions made at our board retreat in June 2009 was to find a way to increase the dialogue between the Federation Board and the community it serves. Therefore, I encourage all of you, if you have kudos, concerns or great ideas, to please communicate with me and become part of the solution. I can be reached at jfochair@rogers.com and look forward to hearing from you.

There are challenging times ahead, but, if we all take a vested interest in the health and stability of this great community, I am confident we will continue to thrive.

It will soon be Rosh Hashanah. On behalf of the Federation, and on behalf of Bernie, myself and our family, I wish you all a Shana Tova – one of health and happiness. May you be inscribed for a long and happy life.

The important message of the Chassidic teacher

A famous Chasidic teaching quoted by Martin Buber in *Ten Rungs: Hasidic Sayings* tells us that "Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: 'For my sake was the world created,' and in his left: 'I am dust and ashes.'"

The Chasidic teacher is impressing upon us the dual nature of the human being, the paradox of the human person, reminding us that one person, Adam, gives birth to an entire world (see *Mishnah Sanhedrin* 4:5), yet is made up of only the dust of that world (see *Genesis* 2:13; 18:27). As an old *Yizkor* reading remarks, "Physically we are like unto a breath but spiritually we can attain divine heights (*Sabbath and Festival Prayer Book*)."

But, even more than the physical-spiritual nature of the human being, the teacher's message is addressing our dual psychological nature. We, at times, think very highly of ourselves, aware of our unique qualities and abilities that make us something special. At other times, we are disappointed and angry at ourselves, feeling that we are quite ordi-



From the pulpit

Rabbi Charles
Popky
Agudath Israel

nary and perhaps even worthless.

Either extreme is unhealthy. When we are full of ourselves we are arrogant, selfish, uncaring of others. When we are down on ourselves we are silent, removed and self-destructive. Each of us knows the struggle of finding the balance between healthy self-confidence and proper modesty and humility.

This struggle is also part of *heshbon hanephesh*, the "taking account of our soul" in which we engage during the period of the *Yamin Nora'im* (Days of Awe). On one hand, we acknowledge and seek forgiveness for our sins and imperfections, the behaviours of the past year that demonstrate how lowly we can be. On the other hand, we believe that we can change, that we can live

up to the best in ourselves, and be the good people we (generally) strive to be.

The message of the Chasidic teacher might be particularly important in the coming year. In a society where our identity has a tendency to be caught up in our occupation, and at a time of economic turmoil, when success in our occupation (and the occupation itself) is precarious, our balance can easily be thrown off. We must struggle to retain the balanced perspective that yes, there is a part of us that is, indeed, imper-

fect, and that we are, unfortunately, capable of poor choices and, subsequently, poor behavior; however, our worth is that of the world, that regardless of what happens around us, each of us is unique and special.

May the coming year bring us a sense of balance whereby we can be properly humble and modest, for we are but "dust and ashes," but we can also reach for our highest hopes and dreams, because each of us may say, "For my sake was the world created."

Shana Tova u'Metukah.

Letters welcome

Letters to the Editor are welcome if they are brief, signed, timely and of interest to our readership. The *Bulletin* reserves the right to refuse, edit or condense letters.

The *Mailbag* column will be published as space permits.

Send your letters to Michael Regenstreif, Ottawa Jewish Bulletin, 21 Nadolny Sachs Private, Ottawa, Ontario K2A 1R9; or by e-mail to bulletin@ottawajewishbulletin.com.

Ottawa Jewish bulletin

Owned by The Ottawa Jewish Bulletin Publishing Co. Ltd., 21 Nadolny Sachs Private, Ottawa, K2A 1R9.
Tel: (613) 798-4696. Fax: (613) 798-4730. Email: bulletin@ottawajewishbulletin.com. Published 19 times a year
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PUBLISHER: The Ottawa Jewish Bulletin Publishing Co. Ltd. EDITOR: Michael Regenstreif EDITOR EMERITUS: Barry Fishman
PRODUCTION MANAGER: Brenda Van Vleet BUSINESS MANAGER: Rhoda Saslove-Miller

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Local subscription \$30.00. Out-of-town \$36.00. International \$50.00 \$2.00 per issue.

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

ISSN: 1196-1929

PUBLICATIONS MAIL AGREEMENT NO. 40018822

PAP REGISTRATION NO. 07519

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The Bulletin: Ottawa's source for Jewish news and lively columns

Shana Tova!

Although Erev Rosh Hashanah falls 11 days after the September 7 publication date for this issue of the *Ottawa Jewish Bulletin*, this is our community-wide Rosh Hashanah edition of the newspaper.

As the final issue for the Jewish year 5769, we have articles that look back at some of the major news stories in our community, and in Israel. We also have our usual array of news stories, articles from community organizations and agencies about their activities, many centring around the upcoming High Holidays, features on interesting people in the community and lively columns covering a gamut of beats from Canadian politics to world affairs, values and ethical issues, hook and music reviews, food and humour.

Two new monthly columns we've introduced recently are *Did You Know?*, in which Benita Baker covers notable achievements, milestones and comings and goings of people in the community, and *World Affairs*, Oliver Javanpour's informed critiques of issues on the world stage.

I mentioned this is a "community-wide" issue of the *Bulletin*. We do two – sometimes three – community-wide issues each year, which are distributed to many more people than the rest of our 19 issues per year. If you're not one of our regular subscribers, I hope you'll become one. The *Ottawa Jewish Bulletin* is the best way to keep up with what's going on in Ottawa's



Editor

Michael
Regenstreif

vibrant Jewish community. From now through the end of October, you can take advantage of our special offer on local subscriptions. If you're already a subscriber and would like to take advantage of the offer, you can extend your subscription from whenever it will expire for up to three more years at the discounted price. Please see page 40 for details.

Like any newspaper, we strive to stay as current as possible with our content. However, we're not a daily and need to work with deadlines that are many days ahead of publication; so, occasionally, developing stories change between deadline day and publication. For example, the *Israel year in review* article that appears on pages 1 and 2 notes that "as the Jewish year drew to a close, there was still no sign of reaching the freeze-for-normalization deal the Americans were seeking as a prelude to serious peace-making."

That article, which has, or will, run in many Jewish newspapers around the world,

was prepared by JTA, the Jewish news wire service, in early-August. Since then, there have been indications from the Netanyahu government in Jerusalem and the Obama administration in the United States that such a deal may be in the offing. There have even been a couple of signs from the Palestinian Authority that they understand and accept that their road to peace and statehood lies in negotiation and responsible governance.

So, it's possible that, by the time you read this, or perhaps sometime soon after, some sort of preliminary agreement leading to serious peacemaking will be announced. It would, should it come to pass, be most welcome news.

Another JTA article, on page 14, analyzes the controversy that erupted after a Swedish newspaper published a pair of totally unsubstantiated and seemingly ridiculous articles claiming Israel returns the bodies of dead Palestinians to their families after harvesting them for body parts.

With absolutely no substantiation, the Swedish newspaper editor should have consigned the articles to the waste basket under his or her desk. But, as explained in the JTA analysis, the reactions of certain Israeli and Swedish politicians have turned what could have been an easy refutation – if, indeed, such absurdity even merits refuting – into an issue of free speech and freedom of the press.

That reminds me of several incidents that unfolded here over the past year. In February, the administrations at both Carleton University and the University of Ottawa banned an offensive Israel Apartheid Week poster that directly suggested Israel targeted Palestinian children during the war in Gaza.

Had the posters not been banned, they would have been seen by few people beyond the campuses. Instead, the banning of the posters became the story and virtually everyone who reads mainstream newspapers or watches television news saw them. And it gave anti-Israel activists yet another platform as they press a free speech complaint forward at the Ontario Human Rights Commission.

Similarly, when the Canadian government denied fringe British MP (and Iranian regime propagandist) George Galloway entry into Canada for four speaking engagements that would have played to, maybe, a couple of thousand people in total, they gave Galloway a platform to spout his views on every newscast and interview program in the country. Instead of a few thousand of his fellow travellers, Galloway was seen and heard by millions.

Again, Shana Tova from all of us at the *Ottawa Jewish Bulletin*. May this New Year be one of peace, health and prosperity for all.

Float above Ottawa and what do you see?

Contrary to an old myth, it's not really possible to see the Great Wall of China from outer space.

From the moon, astronauts say, you actually can't see anything on Earth that's been made by human hands.

Once you get much closer to Earth in space, NASA reports, you can see many human-made objects: cities at night, major highways, the ancient pyramids of Egypt.

But the Great Wall of China? Nope. Another myth busted.

On the other hand, let's say you were on the opposite side of the Earth from China, floating in space above Ottawa, Ontario, Canada. What human-made thing would stand out the most?

The Peace Tower? Probably not. If you could see anything of it from that height and angle, it would be only its very tip.

The Rideau Canal? Possibly, although it may be too thin to stand out on its own.

Never having been in outer space, here's my guess what would stand out first, descending on Ottawa from above the Earth's atmosphere: The Central Experimental Farm.

Take a look at Ottawa on Google Earth if you don't believe me. You don't have to zoom in too closely before the large brown-and-green elbow-shaped swath of



Alan Echenberg

territory comes into view.

I floated over Ottawa this past summer, a lot closer than NASA does, on a hot-air balloon ride. From that vantage point, there is nothing in the capital that stands out more than the huge agricultural space that takes up so much of the geographical centre of town.

Now, the Experimental Farm is a fine institution. I have had dozens of happy visits there over the years.

But floating above it in a hot-air balloon, I had to chuckle to myself. I remembered growing up in Montreal and making fun of my Ottawa friends for living in a city – a national capital, no less – built around farms and pastures.

The rest of Ottawa from the air is pretty enough, but largely nondescript. That adjective would fit much of our city from the ground, too, save for the area around Parliament Hill. There are far too many

ugly functional government buildings and there is far too little imaginative urban planning besetting the capital of such an advanced country.

Journalist Andrew Cohen stoked much local controversy two years ago, when he wrote about these shortcomings in his book, *The Unfinished Canadian*.

"The reason we don't think holdly about Ottawa is that we are not proud of Ottawa," he wrote. "We have none of the reverence for our capital that the French have for Paris or the British for London or the Italians for Rome ... Canadians don't demand a vision of their capital from Parliament, and Ottawans don't demand a sense of their city from city hall. Ottawa is happy with the ordinary. It is genteel and orderly, terrified of spontaneity."

Of course, Ottawa is something of a contrived national capital, plucked from back-country obscurity by Queen Victoria as a compromise location between Ontario and Quebec. As far as national capitals go, it is certainly no Paris or London or Rome.

Washington, D.C. is also an example of a contrived capital. Its location was picked by its namesake, George Washington himself, who lived a short way down the Potomac in Virginia, and it was built almost from scratch, not ready for use as

the capital until 1800, a year after Washington's death.

If you floated over Washington, D.C. in a hot-air balloon – and managed to avoid being shot down by the U.S. Air Force – you'd probably notice a beautifully laid-out capital city, its large avenues forming diamond shapes over its grid of streets, and meeting up in large circular plazas and parks. You'd also see the city's most impressive buildings and monuments all along its lengthy National Mall.

On the ground, Washington is no less impressive. If you wanted to visit all of its incredible free museums, many of them part of the Smithsonian Institution, not to mention the city's great historical monuments, you'd have to spend at least a couple of weeks in D.C.

It is a city that understands its importance as a living history museum. After walking around Washington for only four days this summer, I think my kids now know as much about American history as they have learned about Canadian history over a number of years.

Our capital should offer the same kinds of experiences, shouldn't it? So why do we settle for less?

Alan Echenberg is TVOntario's Parliamentary bureau chief.

Shana Tova!

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Petigorsky scholarship awarded to Vered Jewish Canadian Studies student

By Jennifer Thomas
Manager,
Communications
and Special Projects
Office of the President –
University of Ottawa

Bright and talented students should be able to pursue a post-secondary education regardless of their ability to pay. Now, thanks to the generosity of Petigorsky family members Cecelia Tenenbaum, Estelle Gunner and Mel Schechter, the University of Ottawa's Vered Jewish Canadian Studies Program can offer students the Petigorsky Scholarship.

Established to commemorate their family and its role in the Ottawa Jewish community, the first Petigorsky Scholarship was awarded in 2009 to Darcie Ladd.

"I would like to thank the Petigorsky family for establishing this scholarship," said Ladd. "It is a wonderful honour to receive such an award, and to have my contributions to Canadian Jewish studies recognized in such a way. This award will help me immensely with the ongoing financial burden of my studies, and is very much appreciated."

"I hope that this scholarship will continue to pay tribute to the Petigorsky family and their contributions to the Jewish community in Ottawa, and also that many other students will be helped by this endowment fund in the future."

Proud Canadians, the Petigorskys were known for many important volunteer positions within Ottawa's Jewish community. The Petigorsky family was very appreciative of the opportunities this country afforded them and family members are thrilled to provide support to students studying the contributions of Jewish Canadians to Canada.

The support of benefactors is crucial during tough economic times such as



Petigorsky Scholarship recipient Darcie Ladd (left) with Professor Rebecca Margolis of uOttawa's Vered Jewish Canadian Studies Program.

those we are now confronting. More than ever, students are in need of financial assistance, especially those whose families have already been affected by the recession. It is a priority of the University of Ottawa to ensure that as many students as possible receive the help they need.

A critical component of the Vered Jewish Canadian Studies Program and its growth is the creation of scholarships. Whether they are awarded on the basis of financial need or academic excellence, scholarships provide students with an opportunity to achieve their full potential. The university is therefore striving to create 10 scholarships valued at a minimum of \$2,000 per year for students pursuing a minor in Jewish Canadian Studies.

The Vered program promotes the study of Jewish history, literature and culture with course offerings such as *Jewish Canadian Writers: The Making of a Tradition*; *History of the Jews in Canada*; *Canadian Responses to the Holocaust*; and *Introduction to Yiddish Language and Culture* – to name just a few. A broad range of courses is available in both English and French.

The program boasts a

diverse student body and has generated significant community interest. This popular program complements Jewish studies programs at other institutions nationally, and abroad and is fostering a more comprehensive understanding of Jewish communities in Canada and their contribution to its development.

Students have access to professors who are experts in Canadian Jewry and who have published extensively in the field, as well as to comprehensive library resources.

The Vered program also offers a stimulating lineup of lectures and cultural activities to students and the wider community such as an evening celebrating the life and work of the great Jewish Canadian poet and writer A.M. Klein, and a *Yiddish Day* on September 13 offering a full day of activities around Yiddish language, literature, film and music.

Scholarships in support of the Vered Jewish Canadian Studies Program can be named in honour of a friend, mentor or family member. For more information, contact Lisa Davey at 613-562-5800, ext. 3427, or ldavey@uOttawa.ca or visit www.vered.uOttawa.ca.

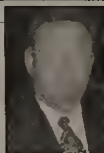


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Brian Pearl
president

A very special place overlooking the Hula Valley in Israel with an Ottawa connection

If you have visited the Hula Valley in the Galilee, you know that it is a very special part of Israel. Thanks to the restorative work of the JNF since 1995, there is an internationally recognized bird sanctuary and nature preserve there. And, since 2007, there is a spot overlooking the valley that has a very special connection with Ottawa.

The Ran Kochva Lookout has a magnificent view of the Hula Valley towards the Golan Heights. It was developed by the JNF as a living memorial to reserves officer, Maj. Ran Kochva, killed in action during the Second Lebanon War. It was on this spot that KKL-KNF foresters found parts of the wreckage of an Apache helicopter and the body of its navigator, Ran Kochva. Upon a request by former Israeli ambassador to Canada David Sultan and his wife Adina, whose son-in-law, Or, was Ran's brother, a group from Ottawa, headed by Sara and Zeev z"l Vered, financed the building of the lookout. The project was carried out by the Jewish National Fund on its land.

At the inauguration ceremony, KKL-JNF World Co-Chairman Avraham Duvdevani, the family, friends, Israeli air force pilots and officials extolled Ran's virtues and praised the combined efforts of family, KKL-JNF and donors, who together created an appropriate memorial to Ran and to the path he had chosen in life.

Poems were read, speeches were made in Ran's memory, his parents, wife and daughter unveiled the memorial plaque and the Canadian donors received a certificate of appreciation.

Sara Vered represented the Canadian donors, Sara and Zeev Vered, Myrna and Norman Barwin, Atara and Meyer Bentov, and Edie z"l and Erwin K. Koranyi at the 2007 dedication. She described the scene beautifully in an article for the *Ottawa Jewish Bulletin*: "From the lookout one could see all the Hula Valley with old and new settlements, green orchards, blue fish ponds and the Golan Mountains. One can witness the history of Israel from the settlements established by people from the first, second and third wave of immigration to the present Russian immigrants who settled in Kiryat Shmona."

In addition to the special project for this year's Negev Dinner (which has not yet been designated), at Sara's request, a portion of the funds from this year's Dinner will also go to enhancing the Ran Kochva Lookout with a canopy and other improvements.

Sefer Bar/Bat Mitzvah Inscriptions

Justin May by his proud friends, Gita and Jerry Pearl; Isaaca Yu Qing Rosenberg by her proud mother, Rachel Rosenberg and aunt, Sharon Rosenberg.

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Mariane Pearl and Sarah Niemoeller tell their inspirational stories

(Continued from page 4)

for religious outreach, and the elimination of funding to two supplementary schools. As well, a moratorium was imposed on funding for new programs.

Another milestone celebrated was last September's 10th anniversary of the Soloway Jewish Community Centre (JCC), which replaced the JCC on Chapel Street in 1998.

Ottawa's Jewish community joined many other Jewish communities across Canada by holding a rally, January 8, in support of Israel during the war with Hamas in Gaza. A standing-room-only crowd of more than 400 packed the Soloway JCC under tight security to express solidarity with the Jewish state and applaud speeches from community leaders, Canadian politicians and Israel's ambassador to Canada, who deplored the loss of innocent lives on both sides of the conflict while pointing to Israel's need to respond to many years of terrorist rocket attacks aimed at civilian targets in Israel.

The community heard from several inspiring speakers over the past year.

Mariane Pearl, the widow of Daniel Pearl, murdered and beheaded by terrorists in Pakistan in 2002, spoke at the Campaign Kickoff at Centrepointe Theatre in September. Pearl talked to the large audience about defeating the terrorists by not succumbing to their hatred.

Members of Montreal's Stermer family, who survived the Holocaust by spending 344 days underground in a cave, visited Ottawa and told their moving story at the



Marianne Pearl

(Photo: Peter Waiser)



Sarah Niemoeller

(Photo: Peter Waiser)

keynote event of Ottawa's Holocaust Education Program in October.

On Yom HaShoah in April, the community was also moved listening to Sarah Niemoeller, the daughter of an aristocratic German family, talk about the price she and her family paid for their anti-Nazi activity before and during the Holocaust, about her later marriage to the Reverend Martin Niemoeller, Germany's leading anti-Nazi religious figure during Hitler's years in power, and about her late-in-life journey to Judaism.

Jewish students at the University of Ottawa, Carleton University and Algonquin College found an increasingly active Jewish scene on campus with Hillel Ottawa and several other Jewish organizations stepping up their activities.

Israel advocacy issues presented a special challenge to Hillel Ottawa as it faced increasing anti-Zionist activity, including *Israel Apartheid Week*, on the campuses. As a countermeasure, *Israel: A Partner Week* was launched with a series of speakers and events highlighting Israeli contributions to many fields.

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Rabbi Edelman to lead participatory service at Agudath Israel

By Nicola Hamer
for Agudath Israel

Agudath Israel Congregation is welcoming a new face for the High Holidays this year. Rabbi Moshe Edelman of the United Synagogue of Conservative Judaism (USCJ) will be travelling from New York to lead one of the services at the synagogue.

Agudath Israel, which serves approximately 600 families, holds several services on Rosh Hashanah and Yom Kippur. While the largest is in the main sanctuary, there are two more, plus several others for children.

Agudath's rabbi, Charles Popky, will lead the main service as always, but, since the participatory service attracts a large number of people, it too needs its own rabbi.

The participatory service, which has been running for seven years, can seat 200 people. It is a less formal service with no choir and involves more on-the-spot participation from the con-



Rabbi Moshe Edelman

gregation than the other two services. It attracts a lot of families with young children.

The leadership of Agudath Israel is delighted that Rabbi Edelman agreed to come to Ottawa to lead this service. Rabbi Edelman is currently the director of leadership development for USCJ, but previously, was a congregational rabbi for almost two decades.

Rabbi Edelman brings with him an impressive degree of experience as a visiting rabbi who also does

a great deal of work in congregational programming, as well as leadership training for synagogue presidents. The program he directs at USCJ has trained almost 900 incoming presidents.

The rabbi is also an author. He has written pamphlets on mitzvah observance and congregational transformation, as well as a book, *Al HaDerekh: On the Path*, which presents his approach to welcoming interfaith couples and their families.

Rabbi Edelman says he is "very excited about this opportunity to be part of the Ottawa Jewish community at Agudath Israel."

While Rabbi Edelman has served as a High Holiday rabbi in Toronto, he has never before done so in Ottawa. He is looking forward to it, as he believes, "this service has a specific niche market of members who are looking for a religious ambience, for a spiritual context in which to engage the liturgy of the *Mahzor*, to

learn together, and to find God's presence."

Those at Agudath are looking forward to seeing what Rabbi Edelman will bring to the participatory service.

"We are delighted to be

hosting a rabbi of such distinction at Agudath Israel's High Holiday services this year," says Executive Director Anita Bloom. "The participatory service is something that has been evolving since it was established.

Rabbi Edelman is known to be absolutely wonderful with kids and certainly promotes an inclusive service. I have no doubt that those who attend will be delighted with what he brings to our services."

Rabbinical student Zuker returns to Adath Shalom

By Ira Greenblatt
for Adath Shalom

Adath Shalom Congregation has announced that Ottawa native Deborah Zuker, a rabbinical student at the Jewish Theological Seminary (JTS) in New York, will again provide spiritual leadership at our High Holy Days services.

"We are pleased that Deborah will return to Ottawa to lead Adath Shalom's High Holy Days," says Co-President Paul Adler. "The leadership she provided last year was inspirational. We look forward to her thoughtful, meaningful approach and the way she connects with congregants of all ages."

Zuker recently spent the third year of her JTS rabbinical studies in Israel and will build on her year in Jerusalem in her spiritual preparation for the High Holy Days, which, she says, have many teaching opportunities. "I hope to create points of contact with the liturgy for daveners to connect with the spiritual content of the services."

These opportunities will be found throughout the prayer services and in study sessions each day before the Mincha service. She will also lead sessions for youth to



Deborah Zuker

deepen their experience during services.

"My goal for the Yamim Nora'im is to work with the Adath Shalom community to create meaningful and spiritually vibrant High Holy Day services and learning opportunities," Zuker says.

"The most important thing to me is that every congregant feels comfortable and finds their personal expression of prayer through our traditional High

Holy Day davening. I hope that each participant will feel moved and impacted at some point during the services."

Adath Shalom, a Conservative egalitarian congregation, will hold High Holy Days services at the Soloway Jewish Community Centre, 21 Nadohly Sachs Private. High Holy Days memberships are available for the month of Tishrei, from Rosh Hashanah, beginning September 18, until the end of Simchat Torah, on October 11.

The community is also invited to attend regular Shabbat morning and holiday services at the Jewish Community Campus Chapel, 31 Nadohly Sachs Private. Further information is available at adath-shalom.ca or 613-240-4564.

Kiddie Kobbler

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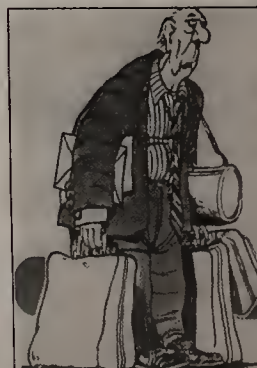
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New student rabbi at ORH

By Michael Salter

for Ottawa Reconstructionist Havurah

Rabbinical student Evette Lutman is joining the Ottawa Reconstructionist Havurah (ORH) to lead High Holiday services and provide spiritual, liturgical and Jewish educational leadership over the coming year.

Over the past five years, ORH has been blessed with a succession of excellent student rabbis – all from the Reconstructionist Rabbinical College (RRC) in Philadelphia – and we are pleased to welcome Evette to her new position. She is entering her sixth and final year of studies at RRC and will be ordained in June 2010.

While at RRC, Evette has served as student rabbi at Kol HaNeshamah, a Reconstructionist congregation in Sarasota, Florida, and has taught at several Conservative synagogues in Pennsylvania.

Evette says her year of studies in Israel was transformative with remarkably enriching encounters both inside and outside the classroom. Highlights included helping lead a Passover seder at a battered women's shelter, visiting a Christian-Arab school in Ramla, touring the Jerusalem Envelope with Ir Amim and celebrating Kabbalat Shabbat with Niggun ha-Lev, part of Israel's grass roots secular-religious movement.

The rabbinate is a second career for Evette, who graduated from law school at Ohio State University in 1984. Evette then represented battered women and families,

eventually taking a position as referee for the Washtenaw County Friend of the Court in Ann Arbor, Michigan, where she served for 10 years.

Evette's journey toward the rabbinate began in the 1990s. Feeling drawn to her spiritual roots, she began a period of intense personal study. She started teaching at Temple Beth Emeth in Ann Arbor, Michigan, and soon became a lay service leader. In 1999, Evette took a position as chazzan for Temple Beth Israel in Jackson, Michigan, also serving as interim service leader and educational director.

In 2002, Evette decided to pursue Jewish work full time, leaving the courthouse and taking a job in Jewish education at Temple Beth Emeth. The following year, she studied Jewish texts at the Pardes Institute of Jewish Studies in Jerusalem and then stayed an additional year as a Pardes Fellow.

Evette is devoted to learning, teaching and counselling, loves to sing and chant and says she looks forward to bringing the excitement of Jewish texts and the joy of prayer to the ORH family and all of its welcome visitors.

The ORH, an egalitarian congregation, conducts High Holiday services at two locations. We offer child care and child-centred family services. High Holiday passes are available for the month of Tishrei, from Erev Rosh Hashanah, September 18, until the end of Simchat Torah on October 11.

Visit orh.ca for further information.



Evette Lutman



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High Holidays: a time for renewal

By Rabbi Yisroel Simon

Ottawa Torah Centre Chabad

Renewal is the theme of the High Holidays, renewal of self and renewal of purpose. The New Year, 5770, is being greeted by Ottawa Torah Centre Chabad (OTC) with renewed energy and focus in our new location at 111 Lamplighters Drive in Barrhaven.

"The High Holiday season is typically a time when everyone's Jewish soul tugs at them to connect. So this is the best time to reach out to unaffiliated and unengaged families making it our busiest time of the year," explains Rabbi Menachem M. Blum, executive director of OTC. "Our new location gives us the flexibility to offer a wide range of activities for the community."

"Our programs cover a broad spectrum of

age groups, including children, through our successful Hebrew School and our special children's program offered during services. We are using this inspiring time period to reach out to the community with innovative programming and intriguing classes."

In preparation for the High Holidays, renowned lecturer and author, Rabbi Abraham J. Twerski will address the community live via a webcast on Sunday, September 13, at 2:00 pm at OTC. "Together we can fill the world with light" will be the theme of Rabbi Twerski's address.

As part of the full platform of classes offered by OTC, a prayer seminar will be offered prior to the Holidays to facilitate more meaningful and inspiring High Holidays. Some of the themes included in the seminar are the history of prayer, its significance and how it all relates to the common synagogue experience. The seminar will provide the tools that allow for prayers read from a common text to become more personalized. The seminar will be held Wednesdays, September 9 and 16, 8:00-9:30 pm at OTC.

Visit ottawatohcentres.com or call 613-843-7770 for more information about OTC programming and services for the High Holidays.



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To arrange an appointment
and meet with our clergy/staff
contact Anita Bloom
(613) 728-2501- 225
or anita@agudathisrael.net.

Agudath Israel Congregation
1400 Coldrey Avenue. Ottawa. ON
www.agudathisrael.net

Beit Tikvah raffle to help ease the 'ups and downs'

By Paula Silver
for Beit Tikvah

From its founding 30 years ago, Congregation Beit Tikvah of Ottawa (formerly Beth Shalom West), a modern Orthodox synagogue, has played a vital role in the community as host to countless community-wide events, shul programs, celebrations and *T'ffilot Chagigot* (community prayer services). Rabbi Howard Finkelstein has served as spiritual leader for 18 years engaging congregants and guests from all levels of observance to be comfortable worshipping, celebrating, meeting and learning under one roof.

Beit Tikvah prides itself on our warm and welcoming open-door policy. However, structural obstacles, namely stairs leading to the downstairs social hall, are a barrier to those who use canes, walkers and wheelchairs, or who are visually impaired, from fully participating in all shul activities including weekly kiddushes, meetings, lectures and simchas. This is a reality which will become more acute as members and guests age.

The Handicap Access Fund was created to promote awareness of this need to reconfigure our accessibility to be truly all-inclusive. This fund was given a significant boost when one of our families generously

matched monies donated to the fund during the month of their daughter's Bat Mitzvah.

As wonderful as these initiatives are, there is still a significant shortfall. Therefore, a dedicated committee formed to strategize the logistics of Beit Tikvah's hope to install an elevating device in a timely manner.

The committee has organized a raffle with fantastic prizes. Among them are two airplane tickets to Israel, a catered meal for 10 courtesy of Creative Kosher Catering, an original oil painting by an Israeli artist, NAC tickets, a weekend at a two-bedroom condo in Mont Tremblant, and many more.

The raffle draw will take place at Beit Tikvah's Chanukah Soirée on Saturday, December 12. Details of this exciting program will be published closer to the event. Be sure to save this date!

Your generosity in purchasing raffle tickets will help Beit Tikvah realize our hope to ease the *ups and downs* of becoming fully accessible and truly inclusive.

Raffle tickets are \$50 each (with a \$40 tax receipt) or three for \$100 (with an \$80 tax receipt) and will be available in mid-October.

For further information, or to purchase tickets, contact Sue Potechin or Maxine Rabinovitch at the Beit Tikvah office at 613-723-1800 or shul@cbto.org.

High Holiday services for the whole family at Chabad of Centrepoin

By Bassy Mendelsohn
Program Co-ordinator
Chabad of Centrepoin

To join Chabad of Centrepoin for the High Holidays is to enjoy an inspiring synthesis of delights for body and soul. Held in the heart of Centrepoin, the atmosphere at the services is as physically comfortable as it is spiritually warm and inviting. Services are not only about prayers and rituals, but, moreover, about celebrating Judaism as a dynamic and enriching community experience; an experience harmoniously shared by Jews of any and all backgrounds.

Whether you've joined Chabad of Centrepoin for the High Holidays in the past, or whether this is your first time celebrating with us, you and your family can look forward to ushering in the New Year enveloped by the uplifting spirit of joy, discovery and solidarity.

Services with Chabad of Centrepoin are designed to make everyone feel welcome. The prayers, conducted with Hebrew/English prayer books, are lively, engaging, inclusive and spiced with inspiring tunes and insightful explanations throughout, allowing all to absorb the experience at their own level.

Whether you consider yourself Reform,

Conservative, Orthodox or unaffiliated; Sephardi or Ashkenazi; well-versed or unversed, at Chabad, the labels and classifications fall away as we all stand equally before God. Sermons and announcements speak to all participants and are always topical, relevant, stimulating and enlightening.

A main attraction of the High Holidays at Chabad of Centrepoin is the youth services, a program of well-supervised activities for children aged between three and 13. The Youth Services are held throughout the duration of the main services.

The children are divided into age-appropriate groups and led by energetic counsellors. They get to experience the joy of the holidays in their own special way, in their own designated facilities, close to their parents. The program includes songs, stories, drama skits, discussion groups, refreshments, games and prizes. Kids love this program and learn a lot in the process, thus ensuring that the High Holidays at Chabad of Centrepoin are a meaningful and enjoyable experience for the entire family.

For more information, or to reserve seats, visit chabadcentrepoin.com or call Rabbi Chaim Mendelsohn at 613-594-4900.



Ottawa Jewish history book to be launched

Do you know these people?

The photo is from *A Common Thread: A History of the Jews of Ottawa*, to be published this fall by the Ottawa Jewish Historical Society. The book will be launched Sunday, October 18, 2:00 pm, at Ben Franklin Place, 101 Centrepoin Drive.

You can meet the authors, buy a book and have a nosh with members and friends of the Ottawa Jewish Historical Society.

It has taken a long time but, at last, the book is ready. While not a definitive history, it is a comprehensive overview of the Ottawa Jewish community, from the arrival of the first Jews here until about 2000. We hope it inspires people to record their personal family histories because we, as a community, have lost too many memories.

The couple in the photo is Louis Davis and his bride, Ida Horwitz. They were married in 1901, on Sussex Drive, with Rev. Jacob Mirsky officiating. They adopted a daughter, Ruth, who married Hugo Levendel.

Get the book to see what else you can find out. You might even find a picture of yourself!

— Anna Bilsky, Ottawa Jewish Historical Society

Israel asks Cohen to perform in Nazareth

JERUSALEM (JTA) – Israel's Tourism Ministry has asked Canadian singer-songwriter Leonard Cohen to perform a concert in the Arab-Israeli city of Nazareth.

Cohen is set to perform September 24 in Ramat Gan Stadium on the last concert of a world tour. His only scheduled performance in Israel sold out in a few days and is being billed as "A concert for reconciliation, tolerance and peace."

Following consultations with Ramiz

Jaraisy, Tourism Ministry Director-General Noaz Bar Nir approached Cohen's producer to hold a second concert in Nazareth, Israel's largest Arab city and home to a 40,000 capacity outdoor amphitheatre especially built for the recent visit of Pope Benedict XVI.

Cohen had wanted to perform in Ramallah, but Palestinians cancelled the concert because of the performance in Israel, among other reasons.

Happy and Healthy New Year!



minto.com

News analysis – The supposed organ harvesting controversy

Did Sweden fumble or Israel overreact?

By Gil Shefler

(JTA) – A Swedish newspaper is pushing forward with its far-fetched claims that the Israeli army harvested body organs from Palestinians. But, for many Israel watchers, the debate has shifted to whether the Swedish government fumbled the controversy or the Israeli government went overboard with its incensed reaction.

The decision by the Swedish newspaper *Aftonbladet* to publish the story, which included no evidence that the allegations were true, drew swift Israeli and Jewish denunciations, as well as a condemnation by Sweden's ambassador to Israel. But then the Swedish Foreign Ministry disavowed that condemnation in the name of free speech, infuriating Israeli officials.

Israeli Foreign Minister Avigdor Lieberman charged that the Swedish government position was reminiscent of the country's policy of neutrality toward Nazi Germany during the Second World War. Prime Minister Benjamin Netanyahu demanded a formal condemnation from the Swedes. And the Israeli Government Press

Office delayed accreditation of two *Aftonbladet* reporters for a visit to Israel early next month by Swedish Foreign Minister Carl Bildt.

For their part, Stockholm officials argued that it is not the government's place to comment on press reports out of concern for freedom of the press.

Meanwhile, some members of Sweden's small Jewish community said late last month they were bewildered by Israel's handling of the affair. Some Israelis also criticized their government's response as an overreaction.

"The Israeli reaction was very harsh, and it created a storm on a diplomatic scale," Lena Ponsér, president of the Official Council of Jewish Communities in Sweden, told JTA. "On the one side, it is understandable. On the other, it shifts the focus from the main issue at hand: Instead of trying to expose [the falsehood of the story], all the other papers are now supporting the freedom of press."

In an editorial, the Israeli daily *Ha'aretz* said Lieberman's invocation of the Holocaust and Sweden's neutrality during the Second

World War caused political damage for Israel and dishonoured the memory of victims of Nazism.

"The argument cheapened the Holocaust, blew the article out of proportion and caused an international uproar, pushing Sweden – which currently holds the presidency of the European Union – into an unnecessary confrontation with Israel," the editorial said. "Lieberman must understand that freedom of the press exists in Sweden – for both good journalism and bad – and that just as in Israel, the government does not dictate what is published. Its purpose is not to condemn news stories."

The controversial article penned by freelancer Donald Boström ran on August 17 in *Aftonbladet*, a tabloid and one of the two leading newspapers in Sweden.

In his piece, Boström tied the recent arrest of Levy-Izhak Rosenbaum, a Brooklyn Jew suspected of trying to sell a kidney, to allegations by Palestinians in the West Bank that the bodies of family members killed in clashes with Israeli forces were returned with organs missing.

This week, the newspaper followed up with another report on allegations of organ harvesting, calling on Israel to investigate the issue. The newspaper's editor also penned a piece defending the decision to publish the stories.

Sweden's ambassador to Israel, Elisabet Borsiin Bonnier, called the original article "shocking and appalling." But Sweden's foreign minister later disavowed her statement on his blog, saying the government had no right to comment.

Lieberman called the report a blood libel. "The story published this week is a natural continuation of the *Protocols of the Elders of Zion* and blood libels like the Beilis trial, in which Jews were accused of adding Christian children's blood to Passover matzah," he said, according to reports.

Jewish Swedes have watched with dismay as the controversy has ballooned.

Anders Carlberg, the outgoing chair of the Jewish Community in Gothenburg, Sweden, said Israeli officials should have responded by publishing a rebuttal to the allegations in *Aftonbladet*.

"The stance of the community

in general is that it's strange that this has become a government issue at all," Carlberg said. "It falls along the lines of Voltaire: I disapprove of what you say, but I will defend to death your right to say it."

In the United States, however, Jewish organizational officials were strident in calling for Sweden to condemn the report.

David Harris, executive director of the American Jewish Committee, called on Bildt to embrace the statement made by Sweden's ambassador in Tel Aviv.

"Assuming you disagreed with the article, all you had to say was that you found the report odious and welcomed the reaction of Ambassador Bonnier," Harris wrote in a letter to the Swedish foreign minister. "That would have been the right thing to do in a case that has garnered global attention."

Condemnation of the news story came from some unexpected sources, too. Matthew Cassel, a blogger for the pro-Palestinian website *Electronic Intifada*, called the *Aftonbladet* story "highly irresponsible" and said it "lacked credibility."

Upcoming Classes at JET

Something for Everyone!

<p>Jewish Life and Practice Take a look at the essential "whys" and "hows" of Jewish life with this 4 part series.</p> <p>Sept.: High Holidays The Structure that Creates Meaning with Rabbi Z. Shaps</p> <p>Oct.: Kashrut Kitchen Capers for Kooks and Cooks with Rabbi A. Gross</p> <p>Nov.: A Day in the Life of the Jew with Rabbi D. Burger</p> <p style="text-align: center;">Wednesdays 7:00pm at the SJCC</p>	<p>Everything You Ever Wanted to Know About Judaism But Were Afraid to Ask</p> <p style="text-align: center;">NEW CLASSES!</p> <p style="text-align: right;">with Lauren Shaps</p> <p>Do you wonder about the fundamentals of Jewish life?</p> <p>Do you get asked questions about Judaism that you have difficulty answering? Give yourself the knowledge you need to speak and live confidently as a Jew.</p> <p style="text-align: center;">Mondays 2:00pm at the SJCC Sept. 14, 21 Oct. 19, 26, Nov 2-30, Dec 7-14</p>
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ONGOING CLASSES

Talmud Study Group Ongoing Sundays 9:20am at Machzikei Hadas

Talmud For Men Ongoing Tuesdays and Thursdays 9:00am at SJCC

Learn to Learn Chumash Ongoing Wednesdays 8:00pm at SJCC

Lawyers Lunch and Learn Sept 14, Oct 12 12:00pm at Gowlings

Wisdom For Life from Pirkei Avot Thursdays Sept 10-24, Oct 15-Dec 17 9:15am at SJCC

Repentance and Forgiveness Thursdays Sept 10-24 10:15am at SJCC

Everyday Spirituality Thursdays Oct 15-Dec 17 10:15am at SJCC

For more information: jet@jcottawa.com - www.jetottawa.com

Jewish Education through Torah - Providing Meaningful Jewish Experiences for All Ages

Last year HillelOttowo hosted over 250 programs, helped to send over 100 students to Israel and become the most visible group on campus. So....

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a Happy New Year?**



Hillel Ottawa
The Foundation for Jewish Campus Life

Sign up for our newsletter, find out about Synagogue Holiday Tickets, Get involved at www.hillelottawa.ca, send an email to info@hillelottawa.ca or call 613-236-2345

The star of *Blossom* reflects on how belief changed her look

By Mayim Bialik

LOS ANGELES (Tablet)

– Earlier this year, producers from the TLC makeover show *What Not to Wear* chose me to “fix.” It was eight months after I had given birth to my second son (my first was three years old), and I had just completed a doctorate in neuroscience.

I had been wearing slouchy clothes since long before I had kids. I favoured men’s oversized garments that hung loosely from my body and had never much cared for fashion or trends. For the most part, I spent little to no time on my appearance.

From the time I was 19 until I turned 32, I devoted my time to studying, writing a thesis and starting a family. But the acting itch never completely abated and I had decided to pursue it again rather than stay in academia. The actor’s life I want to pursue gives me more time to raise my children rather than hand them over to a nanny. Having a makeover seemed like a great opportunity to put together a new look that I could use on future auditions.

The *What Not to Wear* producers asked if I had any clothing restrictions. Deep breath.

“I don’t wear pants,” I told them. “I prefer skirts.”

You see, I am what I guess you’d call a Conservative Jew. I started embracing certain aspects of Jewish modesty, or *tzniut*, before my second son was born and, although I know many Orthodox women who don’t observe *tzniut*, the boundaries and framework of privacy it provides appealed to me.

I was raised in a traditional Reform household, the granddaughter of poor Orthodox immigrants from Eastern Europe. For them, success in America came at the seemingly small price of relative assimilation.

Growing up, I lived a pretty normal life. I had my own prime-time network TV show from the ages of 14 to



Actress Mayim Bialik with her older son Fred prior to her appearance on the TLC make-over show “What Not To Wear.”
(Courtesy Mayim Bialik)

19, which meant my physical appearance and clothing choices were dissected on a weekly basis in gossip magazines and on television.

I was pretty impervious to media critiques of my style. I had no real sense of my own physicality and took for granted the feminist idea that not everyone was a feminist. But I soon learned that around naked without harassment. But I soon learned that not everyone was a feminist.

After graduating from public high school in Los Angeles, I went to UCLA, where I met the man who is now my husband. Knowing we wanted a traditional wedding ceremony, we started studying Judaism together to prepare for it.

At first, my lessons with an Orthodox instructor were almost anthropological. I was curious as to how Judaism viewed marriage and sexuality, but I did not really intend to increase my level of observance. The more I learned, however, the more my previous distance from traditional Judaism disappeared.

I was also a serious per-

son in general, and chose a wedding dress that reflected my serious attitude about marriage. Entering a sacred covenant before God, I wore an ankle-length, high-necked Victorian dress with sleeves past the elbow and a heavy veil, reminiscent (I hoped) of the matriarchs Leah and Rebekah.

During the days of the *sheva brachot*, the seven traditional feasts celebrated in the days after the *chupah* ceremony, I tentatively covered my head with scarves and crocheted hats, trying on my new status as a married woman. Beyond wearing a ring, my lifestyle didn’t have a means of representing the change from single to married, and I was cautious about challenging the feminist ideals I had previously embraced. But I liked feeling a physical representation in my new life as a married woman. In synagogue, I began covering my head with *tichels* (decorative scarves) from trips to Israel – just as my Orthodox cousins who I

(Continued on page 26)



L'Shanah Tovah!

*Peace, prosperity and
good health
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From the Participants, Families,
Board and Staff of Tamir

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YOUNG WOMEN'S LEADERSHIP COUNCIL TO START ANEW

Are you a woman between the ages of 25 and 45 who wants to become a community leader? Or do you know someone who does?

The Women's Division of the Jewish Federation of Ottawa is pleased to announce they are holding an information session on Thursday, October 22 to launch the popular and innovative Young Women's Leadership Council.

Dynamic speakers, interactive discussions and new friendships are all part of the YWLC experience.

Become a future leader and ensure a strong and vibrant Jewish community!

To participate and for more information: Lindsay Rothenberg
(613) 798-4696 ext. 270 lrothenberg@jewishottawa.com



September 19th is YOUR new year.

Are you in for a really high holiday experience?

Come join the JET staff for high holiday services at the Victoria Park Suite Hotel 377 O'Connor Street (corner of Gladstone)

Rosh Hashanah	Yom Kippur
Sat & Sun, Sept 19 & 20	Sunday eve, Sept 27
Morning Service 8:30am	Service begins 6:30pm
Explanatory Service 9:30am	Mon, Sept 28
Tickets: \$50	Service begins 9:00am
Full-time University Students: Free	Tickets: \$36
	Full-time University Students: Free
	Breakfast

High Holiday package: \$75 includes all services and break-the-fast

Call us at 798-9818 ext 247 or e-mail jet@jccottawa.com for reservations and advanced payment arrangements

Hillel Ottawa plans for a great year on campus

By Joel Tietolman
for Hillel Ottawa

I have been a student at the University of Ottawa since 2001 and am about to begin working toward my fourth degree. I'm looking forward to beginning my career studying law this fall.

Throughout this journey, I have always been an active member of the Jewish student community in Ottawa and have seen it grow from being almost non-existent to the strong and flourishing Jewish presence on our campuses that it is today.

From serving as president of Hillel and helping found the local Jewish men's fraternity, Alpha Epsilon Pi, to advocating for Israeli-Palestinian peace, I have seen our student leaders in hard times as well as momentous occasions.

I remember when you could barely find enough Jewish students to sit around a Shabbat table, while now the problem is finding a place with enough tables!

I can say, without doubt, that the upcoming year for Hillel Ottawa, the Foundation for Jewish Campus Life, will be great.

Since opening two years ago, the Hillel House on Laurier Avenue has truly become the grand central station for Jewish students.

Alana Kayfetz, our energetic and innovative director, is joined this year by two additional staff members: Israel advocacy specialist Remy Attig and Rabbi David Rotenberg. With our expanded staff, Hillel plans to increase the quality and diversity of

programming while striving to meet the needs of the community, cultural and religious interests of Jewish university students.

It is also exciting to see more adults in our community take an interest in Hillel's activities and well-being. The lay board is ever-growing and increasingly involved with yours truly among its newest members! Under the leadership of Linda Kerzner, the board is finding new ways for Hillel to better meet the often challenging needs of students. With board members occasionally joining us at events, the students are able to make connections with adult members of the community.

Back in 2001, when I first arrived at uOttawa, it was very hard to find a Jewish program on campus. Now, there's no such problem with Shabbat dinners, Jewish singles events, kosher barbecues, High Holiday services and much more.

Unfortunately, Hillel must also continue to address issues and incidents of anti-Semitism and anti-Zionism that sometimes make campus life difficult for Jewish students. Hillel provides the students with an avenue to address these issues and incidents in a united and strong manner.

Hillel's annual barbecue is Wednesday, September 9, 5:00 pm at Hillel House, 284 Laurier Ave. East. The cost is just \$5 and you'll find me working the grill. Our opening free Shabbat dinner is Friday, September 25, 7:00 pm, at Hillel House. Call 613-236-2345 or visit hillelottawa.co for more information.

Rambam offers Mommy & Me sessions for infants and moms

By Elana Aptowitz
for Rambam Day School

There's a new *Mommy & Me* program starting this month and it offers a Jewish twist for your tot.

On Wednesday mornings, from 9:30 until 10:30, between September 16 and October 14, mothers and children, from newborns to three-and-a-half-year-olds are invited to the preschool area of the Rambam Day School at 31 Nadojny Sachs Private on the Jewish Community Campus to enjoy entertaining and educational activities in a Jewish environment.

As a new resident of Ottawa, Baily Wilschanski, wife of Rambam Day School's assistant to the executive director, sees a pressing need for a *Mommy & Me* program that brings together Jewish families for informal play and learning. Her new program, designed with different age-groups in mind, will feature Jewish-themed music and movement, arts and crafts, holiday themes and opportunities for social play.

"We're really excited about this pro-

gram," says Wilschanski. "There will be something for everyone as we have fun, including age-appropriate things for both older and younger children."

When asked about specific plans, she quickly runs down a long list of educational and fun activities that she has arranged, from bubbles to parachutes, Jewish songs, crafts and even children's instruments.

"I enjoy attending playgroups with my kids. I've tried out a number of the local groups, but a program with Jewish songs, crafts and toys is definitely needed. It's something I would love to try," says Miriam Friedman, a mother of three children aged eight-months to four years.

The program, which will include a parent and child snack-time, will be directed by Wilschanski, who has several years of experience in preschool education. It will offer parents the chance to schmooze and children the chance to make new friends. The cost, a suggested donation, is \$5 per class or \$18 for the four-class session.

Walk-ins are welcome. There will be no class on October 7 due to Sukkot.

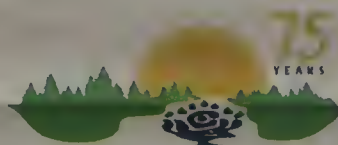


Shana Tova

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Volunteer spotlight

Joel Diener: dedicated volunteer for all ages

By Benita Siemiatycki

When Joel Diener recently turned 50, guests invited to a backyard barbecue were urged to make contributions to two local organizations dear to his heart: Hillel and Hillel. Friends and family were asked to give to the "young Hillel," Hillel Ottawa, the campus organization for Jewish university and college students, or to the "older Hillel," the Bess and Moe Greenberg Family Hillel Lodge.

These two organizations have been the beneficiaries of Joel's talents and philosophy of volunteering for many years.

Thirty years ago, at age 20, Joel was asked by a customer at his family's butcher shop to help out at Hillel Lodge's bingo. The late Lilian Kimmel explained that the popular bingos were at risk of ending due to a lack of volunteers.

Joel hasn't skipped a beat and has organized bingos every two weeks for 30 years. He recruits helpers and, for many years, solicited prizes for the elderly players. When that proved too difficult, he and a group of friends simply put their own money into a pot to

give away.

"It just became part of my routine," he replied, when asked how he's stuck with it for so long.

Every second Monday is bingo night. He enjoys watching the residents have fun, and admits to having a good time himself. Other volunteers now run bingos at other times of the week, so residents have multiple opportunities to play.

Three years ago, the Hillel Lodge board beckoned. Not one to refuse if he sees a need, Joel found himself attending monthly board meetings. He is most interested in fundraising and in assisting Recreation Director Marilyn Adler find volunteers to assist during activities.

Joel is the brainchild behind the *Biking for Bub-bies* fundraiser planned for September 13.

He's hoping the event will raise upwards of \$40,000 for the Lodge. He's planned an easy, flat 54-km ride that will commence at the Lodge at 9:00 am. Interested participants are encouraged to contact him at 613-722-0086 (days), 613-727-1995 (evenings) or joel_diener@hotmail.com.

On the younger side, Joel



Joel Diener's volunteer efforts span the generations.

(OJB Photo: Benita Siemiatycki)

sits on the board of Hillel Ottawa. He attends many on-campus events organized by Hillel, and advises Executive Director Alana Kayfetz on how to engage Jewish students and handle the thorny issues that have cropped up on Ottawa's campuses.

His involvement is rooted in trying to instill a Jew-

ish identity in young people.

"There are a lot of kids out there who we should be connecting with," he says, "and a lot of opinions on which route to take to get there. I think it's important for Jewish kids to interact with Jewish kids. They're more likely to marry and carry on their Judaism."

Joel is keenly interested in doing what he can to sustain Ottawa's Jewish community, where he was born and raised.

Joel and his wife Barbara have three young adults of their own. The eldest, Jessica, is entering a master's program at Queen's University in kinesiology. Joshua graduated from Carleton University last year and is working in government as a procurement officer in the Department of Defence. Their youngest son, Michael, is entering fourth year in commerce at Dalhousie University.

Along with his brother John, Joel is also known for his philanthropy work as an owner of Saslove's Meat Market. John runs the ByWard Market location, while Joel operates the Wellington Street store. Together, they regularly provide meat to women's shelters and have urged their suppliers to provide other items.

Joel also works with the Parkdale United Church to provide food for the church's *In from the Cold* dinner program, which serves meals to the homeless every week from November through March.

He firmly believes that being Jewish is not only a calling to help his own community, but to reach out to everyone who is needy, regardless of their religion.

"We make a living by what we get, but we make a life by what we give," says Joel, reciting a saying he tries to live by.

Two years ago, Joel participated in Israel's Wheels of Love international charity bike ride for the Alyn Hospital in Jerusalem, which treats special needs children.

With a humility he learned from his father, Joel works quietly and usually shuns recognition for his volunteer work. But no doubt Ottawa's Jewish community and the community-at-large have benefited from his passion for helping others. He urges everyone who can to donate their time and emphasizes how rewarding the work can be.

"A lot of people need help – Jewish or not."

Benita Siemiatycki of the Jewish Ottawa InfoCentre profiles community volunteers in the Bulletin. Many organizations are in desperate need of volunteers. Call the InfoCentre at 613-798-4644 for information.



Simultaneous unveilings spur Molot family reunion

Edith Molot Sonken, Sylvia Molot, David Molot and Lottie Molot – nonagenarians all – died within months of each other between August 2008 and February 2009. With four unveilings to be arranged, one cousin, half in jest, observed, "We should unveil all four at once and make it a family reunion." Another took that thought and ran with it e-mailing the suggestion to Molot cousins all over North America.

On May 17, 70-plus Molots from New York, Rhode Island, Wisconsin, Florida, Toronto, Hamilton, Montreal and Ottawa gathered at Jewish Memorial Gardens on Bank Street for the four unveilings. They posed for a group photo and then repaired to the Albert at Bay Suite Hotel for brunch. The whole family was so delighted with the outcome they're already planning another Molot family reunion.



OTTAWA JEWISH COMMUNITY FOUNDATION



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Ottawa Modern Jewish School (OMJS) is a community-minded, parent-driven school. OMJS prides itself on being a more “contemporary” Hebrew school that provides a stimulating, enjoyable and high quality Jewish education. It considers itself a secular Jewish school inclusive of all elements of Jewish society, which also recognizes the principle of individual choice. OMJS operates in the spirit of “building community”.

The Ottawa Jewish Community Foundation is a donor centered organization that provides a vehicle for its fund holders and members of the Jewish community to contribute to the long term financial stability and support of the needs of the agencies which serve the Ottawa Jewish community.

Through vehicles such as opening an endowment fund, support is provided to the agencies through an allocation process whereas the gift of capital is invested yielding interest annually. A percentage of the investment income is distributed to registered Canadian charities like the Ottawa Modern Jewish School. OMJS has received \$4,758 from the OJCF since 2004.

We owe it to our future...

A gift to the Foundation is a promise that our Jewish values will always be preserved.
To learn more about the different ways you can help your community, please contact
Francine Paulin at 613-798-4696 ext. 252 or go to www.OJCF.ca.

Ottawa Hadassah-WIZO reviews a successful year

By Anna Bilsky, for CHW Ottawa Centre
Canadian Hadassah-WIZO (CHW) Ottawa Centre held our closing meeting, June 23, at Temple Israel, capping a year marked by successful programs and the tragic passing of our beloved Terry Schwarzfeld.

The year was reviewed, the Lillian Freiman Trophy was presented and Sharon Kroft, national chair of the CHW Sustainers Program, spoke about the program.

In tribute to Terry, CHW has renamed the daycare centre in Acco, Israel, in her memory and a fund has been set up to raise money for much-needed repairs to the Terry Schwarzfeld Ottawa Daycare Centre.

A highlight of the year was the revival of the CHW Ottawa Centre Bazaar last September.

Although it was on a much smaller scale, it brought back memories for many, proving that raising money can still be fun.

Once again, Debbie Baylin successfully spearheaded our annual campaign. At the kickoff in February, household goods and school supplies were collected and given to the Boys and Girls Club, Interval House and the Hospice at May Court.

The Amit Chapter held its annual tea in conjunction with the Mollie Betcherman and Ina McCarthy chapters, this year in honour of Gina and Howard Grant.

Citing its continuing efforts, the Amit Chapter was awarded the Lillian Freiman Trophy, which was presented by Betsy Rigal, the granddaughter of Lillian Freiman.



Betsy Rigal presents the Lillian Freiman Trophy to CHW Amit Chapter (left to right): Rigal, Anna Bilsky, Suzanne Friedlaender, Frieda Chodos, Debbie Goldstein, Linda Senzilet, Gina Grant, Sophie Frenkel, Candice Wilder, Debbie Baylin, Toby Yan and Ruth Kahane Goldberg.

CHW Ottawa Centre looks forward to another year of exciting challenges. We'd love to have you join us. Call 613-798-7644 for information.

AJA 50+ to hold annual bridge fundraiser October 14

By Pat Neuman
for AJA 50+

In a recent conversation, Ruth Levitan, chair of the Bridge Fundraiser Committee for AJA 50+, noted that the organization continues to meet the needs of a vital part of the Ottawa Jewish community. More people are taking earlier retirement and finding great satisfaction with the social

and program variety that AJA 50+ provides.

AJA 50+ continues to offer more than 80 programs per year and connects the 50-plus population with the Jewish Community. It is a great way for people of this generation to stay engaged and active in the community. With the support of the Jewish Federation of Ottawa, the message to this age

group is that there are many interesting and rewarding activities in which they can participate. People from all walks of life belong.

Levitan adds that for AJA 50+ to continue with its volunteer base and low cost to members, the organization must periodically raise additional funds. The bridge fundraiser has been held for the past four years, with wide ranging

participation, and has provided funding for many popular programs.

All community members who play bridge, and their friends, are invited to attend. Tickets are \$36, which includes lunch provided by Creative Kosher Catering, bridge games organized by Liz Schwartz, an accredited ACBL director, and other games. Contract bridge,

duplicate bridge, mah-jongg, Scrabble, and Wizard players can also be accommodated. There will be door prizes, as well as recognition for the duplicate bridge winners.

The bridge fundraiser will be held Wednesday, October 14, 11:15 am, at Agudath Israel.

Call Flo Morgan at 613-224-8286 to reserve your spot.

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Jewish Family Services of Ottawa (JFS) offers a full range of social services to many diverse cultures of the Jewish and Non-Jewish Ottawa Community. JFS offers assistance to individuals and families in need such as low income Jews, new immigrants and homeless people. JFS is partnering with other ethnic communities in creating ethno specific Senior Services.

The Ottawa Jewish Community Foundation (OJCF) receives gifts of capital (i.e. donations) from donors in many different ways such as, proceeds from an insurance policy, bequest from a donor's Will or Estate, transfer of stocks, gifts of appreciated securities, etc. These gifts are applied to an endowment fund which increases the funds' capital that generates income. It is the available income (not the capital) that is distributed to the beneficiary agencies.

One of the differences between the OJCF and an organization like the Jewish Federation of Ottawa is that the Federation distributes all of the money raised in their campaign through an allocation process conducted by an Allocations Committee. With the OJCF, it is the fund holder that advises the OJCF which beneficiary agency to receive the income. Jewish Family Services has received \$218,326 from the OJCF since 2004.

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Women's mission: understanding my connection to Israel

By Hannah Dayan
for JET

When I started reconnecting to the Jewish community after a long absence, I thought about travelling to Israel. I just didn't think it would actually happen. But, in June, I went to Israel with 89 other women from North America on a 10-day mission sponsored by the Jewish Women's Renaissance Project and organized locally by JET (Jewish Education through Torah). Our leader was Lauren Shaps, my teacher at JET.

I wasn't really sure what my connection to Israel actually should be. I know it's the Holy Land, the land the Children of Israel wandered the desert to reach, the site of so much dispute and war. But what does Israel have to do with me?

Right before I left, I began to panic. Maybe this trip wasn't for me at all. I even tried to back out.

I did eventually get on the plane, but I was a basket case. I was afraid. I felt I just wasn't a good enough Jew to go to Israel; at least not yet. I mean, I don't have separate dishes. My husband isn't even Jewish. Should I be going to Israel? I didn't think so. God would be mad if He bumped into me in the Holy Land.



Hannah Dayan receives her Hebrew name on Masada.

Yes, I know. I was a tad irrational.

Thankfully, I did travel to Israel.

I stood on Har Bental in the Golan Heights, and walked through Safed, an ancient city in northern Israel. I paddled the Jordan River. I swam in the Dead Sea and rode a

camel. I meditated under the desert sky and climbed Masada. I walked the Old City of Jerusalem. I prayed at the Kotel and toured the tunnels underneath. I shared meals with Israeli soldiers. I toured a moshav and danced in the grass. I hung out with other Jewish women and

attended thought-provoking classes about Jewish life. I prayed at the grave of the biblical matriarch Rachel. I found a connection to Israel and to God.

One of many times that I felt a strong connection was on Masada, when our group conducted a

Hebrew naming ceremony. My parents never gave me a Hebrew name, although my English name comes from Hebrew.

I decided that since Hannah is my English name, I would keep the Hebrew name Chana. I don't have a middle name and I was drawn to the name Esther, related to the word for 'hidden.'

After receiving my name, I felt on top of the world. I loved hearing my new Hebrew name. I felt so excited to get to the holy city of Jerusalem and pray at the Kotel. I wanted to feel the holiness that others describe feeling at this sacred place.

Now that I'm home in Canada, I know that it's important to recognize where I did connect and to work on developing a deeper connection. My husband has been so supportive. He has made it possible for us to attend a JET retreat together by freeing up time from work and he's asked that my tzedakah donations come from both of us. Most of all, I've loved hearing him call me by my Hebrew name.

For information on the next Women's Renaissance Project mission, contact JET at 613-798-9818, ext. 247 or jet@jccottawa.com.

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Hillel Academy is Ottawa's oldest Hebrew day school and is home to over 400 Jewish students ranging from junior kindergarten through to grade eight. The school accommodates the broadest spectrum of Jewish background and instills a sense of pride and identification with the Jewish people and Israel while fostering the development of personal growth, self-discipline, independence and responsibility. Students are encouraged to be inquisitive, creative and to analyze, as they aspire to reach their fullest potential.

Each year, the Ottawa Jewish Community Foundation (OJCF) allocates money through donor advised funds to beneficiary agencies. One of the differences between the OJCF and an organization like the Jewish Federation of Ottawa (JFO) is that the Federation raises money through an annual campaign and distributes all of the money raised. The OJCF increases its capital through donations made by donors, which are gifts held in perpetuity. From the capital the available income is distributed to the beneficiary agencies. A donation made to the OJCF is a gift that keeps on giving from one generation to the next.

In addition to immediate funding provided by organizations such as the Jewish Federation of Ottawa, our community agencies can also benefit from stable and consistent financial support. The OJCF provides such a vehicle to its donors through endowed funding. Hillel Academy has received \$236,832 from the OJCF since 2004.

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Soccer player Anna Nativ and baseball player Jeremy Izso in Israel wear the medals their teams won in the Maccabiah Games.

Young Ottawa athletes compete in the Maccabiah Games

By Jonathan Calof

The Maccabiah Games – often referred to as “the Jewish Olympics” – take place every four years in Israel with competitions in a variety of sports and age categories. There is even a Masters category for contestants aged 45-plus. Many of these competitors are internationally ranked and several have won Olympic medals.

The 18th Maccabiah Games in July saw a record number of young Ottawa athletes in competition, including Adam Wolff and Jeremy Izso in baseball; Anna Nativ and Elizabeth Foody in girls' soccer; Michael Calof, Jonathan Cohen and Spencer Asch-Jones in boys' soccer; Naomi Kirshenblatt in swimming; and Eytan Fisman and Russell Garber in rugby.

After a week of practice in Toronto with teammates from across Canada, our athletes boarded a special El Al charter flight to Tel Aviv on July 2.

Soon, the 400 Canadian athletes were in the company of 5,300 Jewish athletes from 65 countries, another

2,000 from Israel, and more than 30,000 spectators crowded into Ramat Gan Stadium for a spectacular opening ceremony.

“There is no greater event that unites the world Jewish community than the Maccabiah Games,” declared Israeli Prime Minister Benjamin Netanyahu during the ceremony.

“The opening ceremony was amazing,” said Michael Calof. “Walking in was exciting. It was cool to see 30,000 people cheering. We were also yelling a lot and I lost my voice chanting ‘Canada!’”

Teams with Ottawa members did great in the games picking up a gold medal in women's junior soccer, a silver medal in baseball and two B-side finals in swimming.

Comments from some of the athletes attest to how much the Maccabiah experience meant to them.

“The 18th Maccabiah Games was an experience I will never forget. It was so cool being able to meet Jewish athletes from around the world ... I loved it when we all walked into the opening ceremonies and every-

one was cheering for us. It was amazing. I also really enjoyed going to our practices, seeing so many Olympic swimmers ... Racing with some of them was so cool,” said swimmer Naomi Kirshenblatt, 13.

“I have never been so proud to be Jewish,” said Michael Calof, 16, captain of the Canadian Junior Boys soccer team.

“Going to the first big party was such an exhilarating feeling, knowing that everyone there was a Jewish athlete. Being in Israel for the games only enriched the huge feeling of pride that I felt, to be in our homeland, seeing our past, and looking at our future in all the incredible athletes.

“Playing soccer in Israel felt so great; being in the Holy Land gave me an extra feeling of joy while playing ... I was able to start friendships with other Jews from around the world!”

“It was amazing,” said Jeremy Izso, 18, of the silver medal-winning baseball team. “In addition to the great competition, my team also had the chance to do some touring around Israel

(Continued on page 25)

Maccabiah: 'The most amazing two-week experience of my life'

(Continued from page 24)

... all the history that happened in the very places that I stood. Winning a silver medal was the cherry on top of the pie. This keepsake culminated a great experience of friendship, effort and pride, and has given me something that I will cherish forever."

"I got to compete against some of the best Jewish athletes from around the world," said soccer player Jonathan Cohen, 15. "I have grown as a soccer player from this experience [and] am very happy that I got this chance to play in Israel ... I will treasure [the experience] the rest of my life."

"It was the most amazing two-week experience of my life," added Anna Nativ, 17, of the gold medal-winning girls' soccer team.

While athletics is the focus of the Maccabiah Games, providing opportunities to tour and see Israel is also an important part of the experience for the athletes. For example, the boys' junior soccer team attended Maccabi-organized tours of Jerusalem, Yad Vashem, Masada and the Dead Sea.

They also had a variety of trips organized for them by team manager Shane Spring, who took them on beach outings, to a counter-terrorism base, to a naval base and to a soup kitchen in Jerusalem. These outings provided views of tzedakah, the military and history, and were unique experiences for the athletes.

The Maccabiah Games also created opportunities for the international athletes to meet each other. Our

junior soccer teams, for example, were housed at WIZO Hadassim with other junior athletes from Canada and South Africa. And, every few nights, the athletes were bused to parties where they met other Jewish athletes from around the world.

A unique opportunity for many of the Ottawa athletes to experience an aspect of religious life in Israel were the Bar Mitzvahs of Alejandro Fiszman, brother of rugby player Eytan Fiszman, and Brian Cohen, brother of soccer player Jonathan Cohen, at the Western Wall on the last day of the Maccabiah Games.

And there was a bit of an Ottawa feel to the Fiszman Bar Mitzvah with Cantor Pinchas Levinson of Congregation Machzikei Hasidim officiating.

"You see the Torah and the Wall in one view: it's indescribable," said an awestruck Michael Calof, after the Bar Mitzvahs.

After two weeks of competition, the Maccabiah Games ended with a star-studded closing ceremony where Israeli President Shimon Peres gave an inspirational speech to the athletes, and an all-night party of Kfar Maccabiah.

As a parent, it is important to me that my children feel a sense of pride in being Jewish and a connection with Israel. The Maccabiah Games provide a unique motivation for athletically driven young people to go there. Having had the opportunity to accompany the athletes to the games, I've concluded that sports are a great way for some of



Ottawa teen Naomi Kirshenblatt was thrilled to race with Olympic swimmers at the Maccabiah Games.

our community's young people to connect with Israel. The participants, themselves, all had an experience of a lifetime.

I am now being bugged by my son to send him to the Pan-American Maccabi

Games in Brazil in 2011. He wants to maintain his Jewish sports link and is continuing his contact with athletes he met in Israel via Facebook. But isn't that what the experience was supposed to bring?

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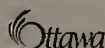
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Shana Tova to our friends in the Jewish Community



'Tzniut doesn't mean making yourself less attractive'

(Continued from page 15)
used to consider submissive and trapped in an archaic lifestyle taught me to wrap them - and fashionable hats. No flowers allowed. Too Blossom-y.

As my life progressed, *tzniut* became a bigger part and I started appreciating

what it means to keep your sexual appeal for yourself and your partner. I came to see that not everything that makes me beautiful, sexy or desirable needs to be on display.

In the world of acting, though, maintaining a degree of modesty has been a chal-

lenge. I stopped wearing pants outside of the home in November 2007. (I still wear them at home or under dresses.) These days, I am more comfortable in skirts rather than the baggy, saggy pants I used to wear. I feel more attractive and more put-together in a skirt.

Tzniut doesn't mean making yourself less attractive; it means highlighting your strengths within limits.

But my definition of limits and that of the folks at *What Not to Wear* differed. On and off the set, I discussed my skirt preference with the producers. When the hosts showed me pants as a possible option in my wardrobe, I pointed out that I

don't much wear them. I didn't claim to be the spokesperson for *tzniut*; after all, I still wear sbirts above the elbows and don't cover my head regularly.

I bought wonderful new clothes, jewelry and vegan shoes (one of my other preferences). When we filmed me revealing the final outfits they picked, I gently pointed out that skirts above the knee are not something I would wear, and that I wouldn't wear sleeveless shirts or dresses without something to cover my arms once I left the set. When the show aired, I saw that my qualifications and explanations did not survive the cutting room.

I don't wish to claim that there is an "immodest agenda" on *What Not to Wear*. It's a show for the average American, who is most likely not Jewish and, if she is Jewish, she's most likely not observant.

In spite of the fact that the hosts kept telling me that I needed to be "sexy" and not "bide" in my clothing, I loved being a part of the show. They were right to encourage me to wear clothing that was my size and to emphasize my figure where it needed emphasizing. But sexy doesn't necessarily mean scantily clad.

The week after *What Not to Wear* was filmed, I auditioned to play a Chasidic woman on *Saving Grace*.



Mayim Bialik shows off her new look, within her boundaries of *tzniut*, or modesty, following her appearance on "What Not To Wear." (Courtesy Mayim Bialik)

When the call came in, I laughed, pulled a salvaged Israeli ankle-length dark denim skirt from the floor of my almost bare closet, threw on a *What Not to Wear*-purchased tank, cardigan and simple flats, and applied some lovely understated make-up. I booked the part.

Mayim Bialik storred on

NBC's Blossom from 1990 to 1994. More recently she has appeared on *Curb Your Enthusiasm* and *Saving Grace*.

This fall, she will have a recurring role on *The Secret Life of the American Teenager*. Reprinted from *Tabletmag.com*, a new read on Jewish life.

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***Champion of the Child:
Janusz Korczak***

A moving exhibition in words and pictures tells the inspiring story of Dr. Janusz Korczak (1879 – 1942), a hero of the Warsaw ghetto. Korczak, a Polish-Jewish physician, author and educator devoted his life to the rights and well-being of children, regardless of nationality or religion.

The exhibition shows how his teachings on the treatment of children continue to resonate around the world today and charts his efforts to protect children from the horrors of the Warsaw ghetto before his death in Treblinka concentration camp.

Drawings by internationally renowned Israeli artist Itzhak Belfer, one of the children saved by Korczak.

Champion of the Child: Janusz Korczak
created by the Jewish Museum of London, UK

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The Champion of the Child: Janusz Korczak exhibition will be featured at the Irving Greenberg Theatre Centre on Wellington Street from October 30 to November 22, 2009. We are looking for a few good volunteers!

This is a great opportunity to get involved in a very meaningful project, by volunteering your time for a few shifts at the Irving Greenberg Theatre Centre to help to oversee the **Champion of the Child: Janusz Korczak** exhibit when it opens to the public. Volunteers are needed throughout the month of November. No prior experience is necessary!

This exhibit runs simultaneously with the Ottawa School of Speech and Drama (OSSD) and the Great Canadian Theatre Company production entitled, **The Children's Republic**, which tells the story of Dr. Korczak's amazing life and was inspired by Ottawa resident Leon Gluzman who lived in the orphanage and befriended Korczak prior to the war.

For more information or to sign up, please contact Sarah Beutel at sbeutel@jewishottawa.com, or at 613-798-4696 extension 253.

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Montreal JCC to open on Shabbat

By Janice Arnold
Canadian Jewish News
MONTREAL – The YM-YWHA, Montreal's Jewish community centre, should have consulted the Jewish community at large before deciding to open on Shabbat, given the strong views held on the issue, but Federation CJA will respect the decision, federation president Marc Gold says.

In August, the Y's boards of directors and trustees passed a resolution to open the Snowdon branch's fitness facilities at 1:00 pm on Saturdays as of October 31.

The mid-summer decision came out of the blue, in stark contrast to 2002-2003, when the Y undertook a nine-month review of its Shabbat policy led by an ad hoc committee. The process included polling its membership and an invitation to the entire community to submit its opinions.

Although the Y never made public the actual results, the voices of opposition were overwhelming and came from a broad spectrum of Montreal Jews, including a formal rejection by Canadian Jewish Congress.

The Y shelved the issue. Although the Y is a constituent agency of the federation, Gold said, "it is an independent organization, with an independent board, with the exclusive responsibility of setting its own policies, and we respect its autonomy."

The federation's yearly

allocation to the Y represents about nine per cent of the Y's annual budget, he added, and that money doesn't go to fitness programming.

Gold said Y officials advised the federation "some weeks ago" that it was considering reversing its longstanding practice of closing on the Sabbath.

"We strongly encouraged them to undertake the broadest possible consultation of the community, not just the members. We did not say yea or nay [to the idea of revisiting the issue]," Gold said. "We will not seek to impose our will ... We do not have the authority to do so."

Gold said he didn't know whether there is a growing desire in the community for the Shabbat hours, but he thinks the issue remains potentially divisive.

"I hope that even those who oppose this will approach it with a bit of an open mind. If there is a debate, I hope it is in the spirit of good will and understanding," he said.

Rabbi Reuben Poupko of the Orthodox Congregation Beth Israel Beth Aaron has already spoken out against the Y's move, and one of the Y's board members, Leon Elfassy, said he is against it. He wouldn't comment further, because he said he's respecting a request from the Y that its executive director, Michael Crelinsten, be the sole spokesperson on the issue.

Rabbi Poupko said, "I think this represents a

painful breach of communal norms in Montreal."

Opening on Shabbat is clearly a violation of Halacha, he said, and the fact that it's only the fitness facilities that are being made available for the time being is most egregious from the point of view of Jewish law. The exercise equipment in the Y's cardio centre, for example, runs on electricity, he said.

If the Y offered non-physical activities, such as classes and lectures, it might be condoned, he said.

Rabbi Poupko said the argument that the great majority of Jewish community centres in North America today are open at least partially on Shabbat is not persuasive.

The Montreal Jewish community is distinct because of its unity, he said, and that cohesiveness is rooted in a broad-based consensus that communal institutions must respect Jewish tradition.

He called it "insulting" for the Y to remain closed on Shabbat morning to allow attendance at religious services.

"There is no competition between the Y and the synagogues. No one is worried that we are losing people to the Y," he said.

He warned the Y against "sacrificing its principles for the bottom line," and said that, if its motive is, at it says, to attract more unaffiliated Jews, especially working people and young families, it can start by increasing its efforts during its current schedule.

"Are they reaching out now, in other ways?" he asked.

According to the an-

nouncement issued by the Y the day after the resolution was adopted, the move is in keeping with the 99-year-old institution's mandate to serve "the widest cross-section of the [Jewish] community possible."

The change will affect only the Snowdon branch, named for its major benefactor, Ben Weider, who died last year. The West Island branch, which is located in an area with a large concentration of younger families, won't open Saturdays for now, mainly for "logistical reasons," Crelinsten said.

The Snowdon facilities that will be open on Saturdays include the two gyms, swimming pool, the cardio centre and the weight-training room.

"In taking this decision, the Y leadership recognizes the diversity of opinion in our community on this issue ... There will be no organized programs, no exchange of money, and the registration desk and restaurant will remain closed," the press release states.

But Crelinsten allowed that "we have no illusions that this is within the strictest halachic observance."

He pointed out that the Y is open to a limited extent on Shabbat already. It is home to two synagogues, one Sephardic and the other geared to the Russian community, which hold Shabbat morning and Havdalah services. The Y is exploring offering additional Jewish services on Saturday.

It will continue to provide programs geared to the sensitivities of Orthodox Jews, such as gender-segregated swimming.

(Continued on page 31)

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High Holiday feature

Torah reading: why can't siblings just get along?

By Abigail Pogrebin
NEW YORK (JTA) – Rosh Hashanah's Torah reading on the banishment of Abraham's son, Ishmael, has a special acidity for me as an identical twin.

It's difficult to square the fresh start and requisite "accounting of the soul" commanded of us in the New Year with our patriarch's easy shunning of his first-born child.

True, the text says "the matter distressed Abraham greatly, for it concerned a son of his" (Genesis 21:11), but it didn't distress him enough to protest. He allowed Sarah not only to banish Hagar, the concubine she herself suggested, but to send away his son with her without food or water.

The notion of favouritism runs all through the Bible, and it's uncomfortable for me in every instance:

- Abel is favoured over Cain – at least as Cain perceives it.

- Abraham, as I began, allows Sarah to expel Ishmael in favour of Isaac.

- Isaac plays favourites with his twins, preferring Esau to his younger brother, Jacob, while

Jacob is his mother Rebecca's chosen one (not to mention God's).

- Laban, it could be argued, favours Leah when he swaps her for Rachel in Jacob's marriage bed.

- And Jacob prefers Joseph over his other 11 sons and one daughter.

As an identical twin, I don't accept the Torah's schematic representation of parental preference and siblings – twins in particular – as instinctive enemies. Reality is more nuanced than that, and sometimes wholly opposite. I never sensed that my parents preferred my sister, Robin, or me, and I know that Robin and I feel a primal protectiveness of each other, not a toxic rivalry.

That's not to say we have a perfect union, or that at times we don't quietly measure, contrast and spur each other to achieve, but the baseline is unshakable loyalty, warmth and goodwill. Moreover, it seems facile to me to cast twins as adversaries, almost like a lazy literary device.

In fact, the majority of twin pairs I interviewed for my upcoming book, *One and the Same*,

described their relationship as a kind of romance: intense intimacy and primacy that they haven't found with a spouse and didn't expect to. But the two sets of twins in the Torah are presented unequivocally as opponents.

The battles between Jacob and Esau, and Perez and Zerah, begin in the womb.

Rabbi David Wolpe of Sinai Temple in Los Angeles, who has taught a class on twins in the Bible, says both pairs share one central idea: "They're all about who gets to come out first."

Indeed, Jacob holds on to Esau's heel as Esau exits Rebecca's womb – presumably to hold his brother back from being the first-born. (The Hebrew root of Jacob's name, Yaakov, means 'heel'.)

Similarly, during Tamar's labour, her son, Zerah, thrusts his hand out of the womb, and just as the midwife ties a red string around his wrist to signal that he will be born first, Zerah's hand suddenly retreats and Perez actually comes out first – the implication being that Perez has pulled his brother

back and charged ahead.

As if to underscore the gesture, his mother remarks, "You broke through" and "Wherefore hast thou made a breach for thyself?" – thus the origin of his name, Perez, which means 'breaking' or 'breach.'

"The stories are both about the younger usurping the older," Wolpe says, pointing out that in each parable, the twins struggle, as if to suggest that they are born already in conflict. "In both cases, the natural order is overturned by deception or by force."

English professor Hillel Schwartz in his book, *The Culture of the Copy: Striking Likenesses, Unreasonable Facsimiles*, has a different take on why Zerah might have begun to surface, only to retreat and have Perez go ahead.

"Commentators describe the two struggling for primogeniture," Hillel writes, "but the episode can also be read as expressing Zerah's reluctance to leave the perfect twinship of the womb."

I prefer that reading, and also Wolpe's gentler take on why Jacob grips his twin's ankle.

"You actually could read it as saying that Jacob was frightened that Esau was leaving him, so he grabbed hold because he didn't want to be abandoned," Wolpe offers.

The twin accounts in Genesis bring to mind the traditions of the Yoruba tribe, the African clan I've been researching because of its inordinately high rates of twinning – 45 in every 1,000 births, as opposed to the typical 12 in 1,000.

The Yoruba believe that the older twin is actually the one who emerges second. Their conviction is that the older twin protectively stays back, holding down the fort, as it were, while sending the younger twin out to safety.

This African interpretation rings truer to me than the biblical one because it suggests the sweetness of twins' first moments in the world, not the violence of fighting to be number one or the notion that twinning, even in its incubation, is inherently fractious. Not only has my twin experience been fairly uncontentious, but I was born first – one minute ahead of Robin – as a result

(Continued on page 31)

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Siblings in Torah not alienated forever

(Continued from page 30)

of my mother being delivered by Caesarean section, and I like to think Robin, who should have been the eldest, was over-seeing my safe arrival.

Even in the Torah, as it turns out, a more optimistic view of the sibling relationship eventually emerges. Isaac and Ishmael do come back together at Abraham's graveside – their father's favouritism did not alienate them from one another forever. Similarly, Esau greets Jacob after years of estrangement, not with an assault, as Jacob predicted, but with a surprising embrace. Joseph also finds it in his heart to forgive his brothers despite their treachery.

Siblings in the Bible may be cast as foes, but at the end of the day they are brothers above all: connected, charitable, even loving. That's what rings true for me. And it seems a more suitable, resonant takeaway for the New Year.

Abigail Pogrebin is the author of *Stars of David: Prominent Jews Talk About Being Jewish*, and the forthcoming, *One and the Same*, to be published in October.



One and the Same, a book about twins by Abigail Pogrebin will be published next month.

Montreal JCC: community continues to change

(Continued from page 29)

Crelinsten noted that, as recently as 1969, the Y was open on Saturdays, and the outdoor tennis courts continued to be later than that. Older people recall that the Y was open throughout Shabbat for various cultural and social activities, as well as recreation, in the 1950s and earlier.

The Y has opened after Shabbat in the fall and winter for some years.

Crelinsten said that, in his perusal of the 2003 study (he was not working at the Y then), he found that "the opposition [to opening on Shabbat] was not nearly as clear as people seem to think. It was split right down the middle, and the conclusion was that it was too divisive to go ahead."

He said the Y believes that "today there is a recognition that the community has changed and continues to change, and we must reach out to the unaffiliated and young families, to those who are not otherwise engaged with the community."

"This is one of the federation's core strategic objectives, and the Y is seen as a partner in that effort."

He denied that the decision is motivated by financial concerns. The Y has a current membership of 6,500, and more than 2,000 of those people's fees are subsidized, some up to close to 100 per cent.

"At best, opening Saturdays will be revenue neutral," Crelinsten said.

While the new Saturday schedule may encourage more non-Jews to join, he said it is not the Y's intention to reach out beyond the Jewish community.

As for not consulting the community, he said that, over the past few months, the Y has "spoken directly or indirectly to a number of rabbis, as well as the federation, and had informal conversations, I would say, in the community corridors, with a large number of people."

According to his research, between 75 to 80 per cent of North American Jewish community centres operate at least partially on Shabbat, the most recent to do so being the centre in Owings Mills, Md., near Baltimore.

"There are only two or three that are completely closed."

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Acclaimed dancer Gabriel Wolinsky opens Ottawa studio

By Benita Baker

Following a seven-year whirlwind career as a professional dancer, teacher and choreographer, Ottawa native Gabriel Wolinsky has returned home to open a dance studio.

The 24-year-old and his partner, Mike Falcucci, will open Capital City Dance, a 9,000 square foot studio in the lower level of Westgate Shopping Centre.

"Dance has changed in the last few years and I have been part of that," says Wolinsky. "I know and understand the dance scene and I am excited to bring that knowledge to Ottawa."

A vocal major at Canterbury High School, Wolinsky has been performing since the age of seven, when he acted with both his mother and sister in the Company of Musical Theatre's production of *Anne*

of *Green Gables*.

It was his older sister Samantha, a dancer, who introduced him to the world of dance. Watching her practise in the studio, Wolinsky decided that he too would take classes. He was eight years old and has been dancing ever since.

The dance circuit can be intense, with regular competitions requiring dancers to put in as much as 25 hours a week of practice time. Wolinsky loved the competitiveness, the travel and the friends he made all over the world. But, most of all, he loved to dance. He thrived as a dancer and won many awards. At age 16, he was named Male Dancer of the Year for North America at the American Dance Awards in Orlando, Florida.

Already an accomplished and committed dancer, Wolinsky

decided to try his hand at singing when he entered Canterbury High School. In the performance world, that makes him a *triple threat* – a guy who can act, sing and dance.

His obvious talent, combined with lots of support from friends and family, made the decision to turn professional an easy one. After graduating high school, he moved to Toronto, got an agent and began amassing an impressive resumé filled with musical theatre, television and film credits.

"This is one of the funnest jobs you could have," says Wolinsky, who recently completed the 60-city North American tour of the hit Broadway show, *Dirty Rotten Scoundrels*.

He has also performed in *Cats*, *Beauty and the Beast*, *A Chorus Line*, *Oliver*, *South Pacific*, *Hello Dolly* and *Aladdin*. For a year, he was part of the ensemble in the Dora Award-winning *We Will Rock You*, the show based on the music of rock band Queen.

Playing in a 4,000-seat sold-out theatre every night was a thrill for Wolinsky.

"It's my favourite performance," he says. "The costumes and make-up were cool,



Gabe Wolinsky

and I got to dance and sing every night to Queen's music, the best music in the world."

If you are a fan of the CTV program, *Degrassi: The Next Generation*, you may have noticed Wolinsky dancing his way through a few episodes as well as the made-for-TV

movie, *Degrassi Goes Hollywood*. He has also appeared in Bravo Television information segments and in the Radio-Canada sitcom, *Tout sur moi*.

In between gigs, Wolinsky taught dance at Vlad's Dance Company in Toronto and worked with dance studios doing choreography for competitions. He really enjoyed working with the dancers and is proud to note that many of the students he choreographed for won awards. This was a big incentive for him to open his own school – combining his love of teaching with his passion for dance.

"Dancing shapes your life and gives you confidence," he says. "I am excited to be able to give someone else the ability to benefit from it like I have."

Wolinsky and Falcucci, also an accomplished dancer, say their school will "bring a new, fresh, current and professional dance experience back to the Ottawa area, raising the bar on Ottawa's dance scene to a new level." The school will offer a variety of dance programs, including yoga and a kinder-class for three- to five-year-olds. Registration is now underway and the school will open September 14. More information is available at capitalcitydance.co or by calling 613-761-1515.

After the glamour and excitement of musical theatre, will Wolinsky miss performing?

"I think I will," he says. "But by teaching and choreographing, I will be performing through the kids."

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Biking for Bubbies fundraiser for Hillel Lodge on Grandparent's Day

By Estelle Melzer

Biking for Bubbies, the first Bess and Moe Greenberg Family Hillel Lodge Bike-a-thon, will take place on Sunday, September 13, which is, appropriately, Grandparents' Appreciation Day.

"Hillel Lodge, like most organizations that rely on community funding, is looking for innovative ways of reaching out to people in our community and involving them in our cause," explained Joel Diener, who is co-chairing Biking for Bubbies with Seymour Mender, Roz Fremeth and Estelle Gunner.

"We thought a bike-a-thon in support of the special services the Lodge offers its residents would be fun and would present an active

image of Hillel Lodge," he said.

Diener admits there will not actually be any Lodge residents among the 25 to 30 bikers in the bike-a-thon – the oldest bikers signed up so far are in their 60s – but he hopes the Lodge's many friends of all ages will support the participants.

The bike-a-thon will start from Hillel Lodge at 9:00 am. The 54-kilometre route will take bikers along the Ottawa River, the Rideau Canal and the Rideau River. The community is invited to come out and wave them on.

Contact Joel Diener at 613-722-0086 (days), 613-727-1995 (evenings) or joel_diener@hotmail.com to participate in Biking for Bubbies or to make a contribution,

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High Holidays essay

An annual call to justice

By Shmuly Yanklowitz
NEW YORK (JTA) – The Talmud teaches that the three types of shofar blasts heard on Rosh Hashanah represent three types of cries: the *teruah* (brief whispering cries), the *shevarim* (groaning cries of medium length), and the *tekia* (long clear cries).

Each cry represents a different kind of suffering in the world that we are called to internalize: the intermittent sob of those afflicted with disease and physical and mental suffering; the groan of an oppressed labourer in a cell, a factory and a field; and the plaintive keening of one entrenched in the deepest form of poverty in the developing world.

We listen to the voice of the shofar blast 100 times on each day of Rosh Hashanah to break through, even shatter, our spiritual obduracy. It is our annual call to responsibility.

Similarly, in the Torah, we find that the shofar is sounded on three occasions: at war (Joshua 6:4); on Jubilee years where emancipated servants return home and land is given back to original owners (Leviticus 25:9); and at the revelation at Mount Sinai (Exodus 19:16). At three of the most dramatic moments of national exigency (intertribal justice, civic justice and the commanded justice of revelation), the summons to responsibility is proclaimed.

Today, we live in a world where two billion people – more than 30 per cent of the world's population – live on \$2 a day and one billion live on \$1 a day. More than 6.5 million children younger than five died last year of hunger. Some 2.6 billion people live without sanitation, 1.3 billion live without access to safe drinking water and 1.3 billion live below the poverty line.

Our work is cut out for us, and the problems are not only overseas. There are millions of people living below the poverty line in North America.

Hidden within the solemn

cry of the shofar, though, we can find solace and, moreover, discover that Rosh Hashanah is a day of joy and of hope. In the liturgy preceding the initial blasts, the shofar cry is called *kol rina*, a sound of joy, because "God shall lead all nations" to rhythmic universal freedom. After the blasts, our prayers announce that "today is the birthday of the world." That anniversary is a time of rejuvenation, of rededication to the human commitments that promise hope, growth and succour.

Let the human voices of Jewish community respond by sounding their own clarion call of accountability. A handful of innovative Jewish social justice organizations are exercising and demanding such responsibility in the spheres of global poverty, the rights of domestic workers and prisoners, accessibility to health care and environmental protection.

These organizations are our representatives to the world; they speak and act for us. But they do not preclude our own advocacy for social justice or substitute for making our own voices heard in the offices of the powerful. To this degree, Rosh Hashanah is a day that celebrates not only world creation but also the creative potential in each of us: our agency and responsibility to create the circumstances for good and justice in the world.

Culturally, this is a moment when young citizens struggle to make meaning of the world around them. Often caught in a search for multiple identities, some find themselves stymied in the choice for a full commitment to any cause. One week, one might choose to protest the genocide in Darfur or petition for environmental safety and labour rights, while the following week his or her attention might be riveted on health care or prison reform. The conflicting demands, at times, can feel overwhelming and our own power to effect change concomitantly

limited and meagre.

And yet, to quote the great Jewish psychoanalyst Viktor Frankl quoting Nietzsche, "He who has a why to live can bear with almost any how." In our search for "why" this year, the "how" can follow naturally. For ourselves, we can choose three shofar blasts to hear, three unique callings to respond to this year and to effect change with our mouths, hands, hearts and, yes, wallets. The success will come, and it will be significant.

The sorrowful blast of the shofar is transformed to one of joy when we allow its echo to vibrate in the soul, leaving lasting impact. A timeless call can be heard from within the reverberations. Abraham was called upon as the first Jew because of a commitment to do justice, "laasot tzedakah u'mishpat." This is the birthright and mandate of Jewish peoplehood that Jews

have followed throughout the generations.

Yet we can no longer rest assured that peoplehood is unified through a monolithic stance on moral issues. In our diversity of enterprises, we may together recite Psalm 89:16: "Ashrei ha'am yodai terua: Praiseworthy is the nation that knows the cry of the shofar!"

For, while our commitments may diverge, it is in the moment of silence and listening, the moment of revelation and summons to repair the world, that binds us perpetually together, "kulam agudat achat," in the hope of a single – and just – society.

Shmuly Yanklowitz, the founder of Uri L'Tzedek (*Awaken to Justice*), is a fourth-year rabbinical student at the Yeshivat Chovevei Torah Rabbinical School in New York City and a fourth-year moral psychology doctoral student at Columbia University.

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Rosaline Schwartz on your 80th birthday by Susan Landau-Chark & Rabbi Ane Chark

Sheila Segal on your special birthday by Ian, Melissa Shabinsky & family

Esther Sheffield on your 98th birthday by your children, grandchildren & great-grandchildren

Gary Shechtman on your 60th birthday by Barbara Greenberg & Barry Bokhaut

Mark Siegel on your 60th birthday by Barbara Greenberg & Barry Bokhaut

Harry Simkover on your 90th birthday by Philip & Shirley Teitelbaum

Charles Steiner on your 85th birthday by Elise & Edgar Ziegler

Joel & Gaye Taller on your 30th anniversary by Alan, Margo, Scott, Matt & Amy Blostein

Bernie Zailman with birthday wishes by Mom and Dad (Sally and Morton) Taller

Mazel Tov to:

Michael Aranoff on your retirement by Rochelle & Brian Pearl

Jamie Berezin on your graduation from Dalhousie by Carol, Laurie, Byron & Noah Pascoe

Shier & Shirley Berman on Chana's graduation & Concordia acceptance by Lea & Yitzhak Kalin

Margo & Alan Blostein on Scott's Dalhousie graduation by Marcia & Barry Cantor

Tolly & Leon Buchwald on your 55th anniversary by Esther, Ariella, Marissa & Nathan Cepelinski

Marcia & Barry Cantor on Jeremy's engagement to Shelby by Susan, Charles, Jaclyn & Paul Schwartzman, by Alan, Margo, Scott, Matt & Amy Blostein

Sophie Filler on your 90th birthday by Judith & David Kalin

Rabbi Howard Finkelstein on receiving the

Greenspoon-Stenhardt Award by Marcia & Barry Cantor

Tani Finkelstein on your graduation from YRHS by Marion Silver & Alan Brass

Tal Gilboa on Hadar's acceptance into the Elite Academy program in Israel by Marcia Cantor

Tal Gilboa on your engagement to Rob Steiner by Marcia & Barry Cantor, Susan & Charles Schwartzman

Ted & Rebecca Goldberg on the birth of your granddaughter by Marcia Cantor

Marla & Lawrence Goldin on the marriages of your daughters by Susan & Charles Schwartzman

Sylvia & Myer Goldin on the marriages of your granddaughters by Susan & Charles Schwartzman

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Dr. David & Judy Kalin on the birth of your grandson Eitan Reuben by Ketty & Morris Samel

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Josh & Ellen Kardish on the birth of your son Benjamin Jacob by Cheryl, Brian, Elina, Tyler & Ian Levitan

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Rhoda & Joe Levitan on Shayna's engagement by Marcia & Barry Cantor

Orly Lewkowicz & Todd Kelly on the birth of Maya Rose by Manny & Natalie Singer

Jackie Luffman on receiving a volunteer award by Bonnie Lyman

Marra Messinger on your daughter Atara's achievements by Marcia Cantor

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Technology transforming genealogy research

By Hillel Kuttler

PHILADELPHIA (JTA) – In genealogy research, crumbling documents and high-speed Internet connections often go hand in hand.

So it goes for Schelly Talalay Dardashti.

At a workshop she ran a few years ago in Barcelona on the role of technology in conducting genealogy research, Dardashti met a former attorney, Maria Jose Surribas. Surribas now works as a freelance genealogist and has helped Dardashti research her roots in the Catalan town of Lerida.

Dardashti now can trace her family there to 1353, to Moshe Talalaya, a kosher winemaker.

"If not for technology, we'd be doing what we used to: dealing with the dust and the creepy-crawlies, like Maria does in Spain, wearing a face mask," said Dardashti, of Tel Aviv, who writes the Jewish genealogy blog, *Tracing the Tribe* (tracingthetribet.blogspot.com).

"Technology has made it possible for people interested in the same topics to share, collaborate and learn."

The ever-expanding research opportunities enabled by technology was a central theme at the recent

conference in Philadelphia of the International Association of Jewish Genealogy Societies, which drew nearly 900 people.

Last year's conference session on using Google for genealogy research proved so popular that three Google sessions were held this time.

Speakers, including representatives of companies specializing in technology-assisted genealogy, covered such matters as constructing digital family trees and sharing them online, searching databases, choosing genealogy software, collaborating with other researchers via social networking sites and utilizing face-recognition technology to identify relatives in photographs.

"Until now history and genealogy, which are related, are things that old people were said to be doing," said Daniel Horowitz, manager of genealogy and translations for My Heritage, an Israeli software and web company that operates in 36 languages.

That reality is changing, he said, as modern tools make learning about the past cooler.

"Definitely, technology plays a very important role in bringing

young people into genealogy," Horowitz said.

"Once the computer and technology are used to research or share information, young people are attracted to it. The amounts of young people getting involved in things like Facebook – it's incredible. In Israel, there's a Facebook for kids 12 to 15 years old. That's a very good catch to bring young people into genealogy."

While few teenagers and 20-somethings attended the conference, some spoke of their young children catching the genealogy bug.

Barbara and Richard Wissokur came from Boston with their daughter, Amy Wissokur Graham, a Philadelphia librarian. When Barbara periodically updates the family database, she e-mails Amy, who shares the information with her three children for their class assignments.

"They've been working on this so long," Amy said of her parents, "that my mother is counting on me to move this forward."

Technology has proven itself to Ruth Epstein-Glicksberg and her husband, Moshe, retirees in Haifa. Ruth has compiled much of her

family's history by hand on assorted scraps of paper. She started transferring the data onto a computer program, *Family Tree Maker*, but said she is thinking of switching to My Heritage's *Family Tree Builder* after hearing a session about it at the conference.

"It's terrible because it's a mess," she said of her scattered notes. "It's lots of work, it's inefficient and it's not organized. This computer program is good for me because it gives me many possibilities to organize my material and search other databases. Technology triggers the possibilities for genealogy."

The couple already has visited Salt Lake City twice to search the vast Mormon collection of micro-filmed European records. Ruth perused thousands of documents and discovered death records for her grandparents and other relatives.

Moshe does Internet research of people whose names are written on the back of old family photographs. To learn more about the branch of his family that left Belarus and Lithuania for the United States, he often conducts online searches of U.S. census records and the Social

Security Death Index.

New opportunities continue to open up.

The International Tracing Service archives in Bad Aronson, Germany, is a font of newly declassified information. My Heritage now links researchers to 1,536 databases around the world.

Ancestry.com says it spends millions of dollars per year digitizing records that can be searched online. Even before records are indexed, said the company's indexing manager, Crista Cowan, *ancestry.com* users can browse such digitized documents as naturalization papers much like scrolling microfilm spools.

Many software programs also enable the posting of family trees online, which allows relatives to share and edit each other's information. For privacy reasons, users can restrict access to the trees; some sites limit what information can be viewed.

"What all this means is, if you have an Internet connection and are sitting in a yurt in Mongolia, you can find out information," Dardashti said. "What we always say is, if you don't find what you're looking for today, try tomorrow."

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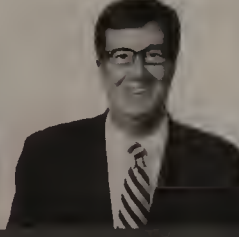
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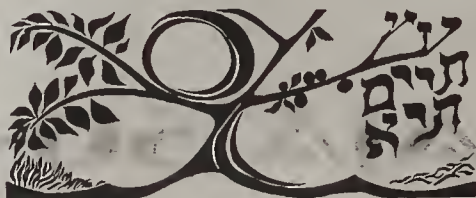


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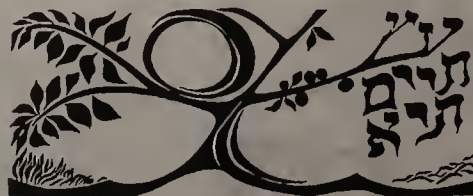
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Homeless and poor enjoy JFS summer barbecue at Beth Shalom

By Aryeh Stegenga
Jewish Family Services

Congregation Beth Shalom opened its doors on the morning of Tuesday, August 11 to welcome more than 400 of Ottawa's poor and homeless for a barbecue organized by the Jewish Family Services (JFS) StreetSmarts program. By noon, more than 150 clients were already being served.

StreetSmarts, a street-based outreach program for the homeless in Ottawa, has been supported by JFS for

more than nine years.

"We're out there trying to give people what they need: workboots, socks, meals and snacks. Winter is the busiest. We see a lot of frostbite, so gloves, hats, sweaters and jackets are always in demand," explained Chris J, a StreetSmarts worker.

The open-door at the barbecue welcomed not just the homeless, but also served the working poor: those who are underemployed and struggling to make ends meet. Many participants stayed late

into the afternoon mingling, reading newspapers and enjoying the air conditioning.

"We wanted our guests to feel the concern and hope that JFS and Beth Shalom have for them," explained Rabbi Arnold Fine, JFS chaplain and interim rabbi at Beth Shalom.

Chaplain Tom Donahue of the Ottawa Mission saw the event as a great opportunity for greater inter-faith collaboration.

"We all have more in common and it's us that can make the difference," he said.

"There are no politics here today, just service."

"It's very important there be a Jewish presence in the broader community," said Mark Zarecki, JFS executive director.

"Homelessness affects Jewish and non-Jewish people

and we have a responsibility towards them."

"We've got to get together, as a society, realize they are human beings and treat them as human beings," added Pete Cassidy, director of the StreetSmarts program, as he greeted incoming guests. "It

could be us, it could be your mother or brother, it could be you."

Partners in the event included the Salvation Army Booth Centre, Shepherds of Good Hope, the Ottawa Mission, Operation Come Home and Centre 454.



Volunteers serve burgers and hot dogs at the JFS barbecue.

The joys of sharing Shabbat

By Alison Caplan, Tamir

Each week, Tamir's Jewish participants celebrate Shabbat. Like other Jews, they light the candles, sing the prayers and enjoy a festive meal. They strive to make every Shabbat the special experience it is meant to be.

Some of our participants who live independently in their own apartments gather as a group to celebrate Shabbat. Having others join them for Shabbat helps to enrich the experience for them. Sharing Shabbat traditions with new people can be a wonderful experience for everyone!

We would like to invite families and friends to join us at any of our homes for an hour to share Shabbat with our Tamir family. The experience of sharing traditions with people with developmental disabilities will surely enrich your Shabbat, and will broaden the experiences of our participants. Perhaps everyone will forge new friendships as well.

If you would like to volunteer to spend Shabbat at one of our homes, or would like more information, contact Cantor Daniel Benlolo at 613-725 3519, ext. 106, or chazzandb@tamir.ca.



Tamir participants celebrate Shabbat.

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Single parents depicted in Rotenberg's cartoons

By Lynne Cohen

If you haven't seen *Flying Solo*, the cartoon book written and published this year by Ottawa's own Rebecca Rotenberg – especially if you're a single parent – you might want to see what all the fuss is about.

Flying Solo is more than 100 single box cartoons – most of them new but some previously published in the *Ottawa Citizen* – that can't help but bring a smile to your face.

There's one picturing a little girl about to go to sleep, who asks her mother if she can bring her just-lost tooth to daddy's next weekend because "the tooth fairy always leaves more money" there.

In another, a young child asks the surprised date with flowers at the door if he's a



Single parenthood is reflected in the cartoons of Rebecca Rotenberg.

basketball player because "mom says she's on the rebound."

You don't have to be a

single parent to enjoy the book, says Rotenberg, who was born in Brazil and moved frequently with her family because her father was a diplomat. After living in England, France and the U.S., they settled in Ottawa in 1964, when Rebecca was six.

A single mother herself for about 20 years, Rotenberg says her jokes are neutral.

"My cartoons are fair to both sexes," she said in an interview for the *Bulletin*. "I am proud that half of my work is dedicated to the man's perspective. No one usually talks about the dad's problems in a divorce. He may only have visitation, but he's still doing a lot for the children."

Though not remarried, Rotenberg maintains an

excellent relationship with her remarried ex-husband, whom she met at an Ottawa Jewish youth group in the mid-1970s.

It is impossible, she says, to produce her type of cartoon without empathy for both sides of a divorce.

"It is very important that I do not insult anyone," she explains. "I was never a spiteful single parent. When you take responsibility for your own actions in divorce and you have forgiveness, you don't create spiteful cartoons."

Her artist, Gord Coulthart, "is a real professional," says Rotenberg.

"He's married, in his 50s and knows nothing about single parents. He would come up with angry faces and I'd send him back to the drawing board, no pun intended.

"The faces had to be neutral. I am completely neutral, not angry."

Soon after becoming a single parent, Rotenberg started a club called 'Flying Solo,' whose logo was a flying airplane cartoon, which she had printed on T-shirts and coffee mugs so single parents could recognize others in the same situation.

"The shirts were intended to upscale the image of the single parent and to let them know they weren't alone," she says. "They were kind of a handshake of

recognition. It's great to know there are others in the same boat."

She soon started the one-panel cartoon for the *Citizen* that was carried in the Saturday colour comics for three years.

Rotenberg wants to promote dating among singles, particularly among Jewish singles, and also encourages the idea that children matter most.

"It's very difficult for Jewish singles to meet each other," she says. "But my main priority is to promote dating among singles that put kids first. That should be the main goal of any parent starting to date because, hey, it's not the kids' fault."

Rotenberg spent consid-

erable time and money putting the book together.

"I began writing around October 2008," she says. "Then I had to find and pay the cartoonist."

In the end, she spent about \$7,000 to get the books ready for printing. Each one is only \$20, and part of that goes to charity.

Flying Solo and the *Flying Solo* calendar are available through her web site, flyingsoloagain.com, or by e-mailing Rotenberg at flyingsoloagain@live.com.

The book and calendar are also available at Singing Pebbles Books (202A Main Street), Collected Works (1242 Wellington Street West) and Shirley Leishman Books (Westgate Mall).

FLYING SOLO by Rebecca Rotenberg



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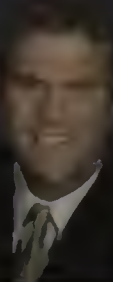
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Rhoda Levitan

Always smiling volunteer oversees AJA 50+ bridge afternoons

By Cynthia Nyman Engel

The lady is 93 going on 50. So it's little wonder that, in addition to her own contemporaries, she has a coterie of admirers 30 and 40 years her junior, who vie for her attention. They call to check on her well-being, join her for late afternoon coffee klatches at the Carlingwood Shopping Centre and, the odd time that she'll permit it, ferry her to or from her home.

She is the amazing Sylvia Monson, accomplished bridge player and darling of the AJA 50+ bridge set. Seven years ago, when AJA 50+ asked her and a couple of others to oversee Thursday afternoon Drop-In Bridge at the Soloway Jewish Community Centre, Sylvia said, "Yes."

The other volunteers didn't last, but Sylvia has carried on. It was a decision that has enriched her life immensely.

"For two years after my husband died in 1975, I did nothing," she says. "Then



Sylvia Monson (left) and Beverly Cogan Gluzman prepare to distribute cookies to AJA 50+ bridge players. (OJB Photo: Michael Regensstreif)

someone told me to take bridge lessons."

She did, enjoyed the game and became a welcome face on the local bridge scene.

When AJA 50+ introduced its afternoon bridge program, Sylvia came to play. The rest is happy history.

In her capacity as volun-

teer, Sylvia is responsible for buying and setting up the *fuel* – the coffee, tea, juice, milk and assorted cookies – that keeps the Thursday afternoon

bridge players going.

"I know everyone's favourite cookies," she chuckles. That she does, and her selection is excellent.

She also distributes two sets of playing cards to each table, collects the toonie fee from each player, fills in when a table is short a player and is there to advise when someone calls out, "Sylvia!" indicating that help is needed with bidding a hand.

The energetic lady does all this efficiently and with a smile and kind word for everyone. She remembers everyone's name, never complains of aches or pains and is in constant good humour.

"Attitude is very important," says Sylvia. "That's why I'm always smiling."

For several years, Sylvia looked after her ailing sister until she passed away. With the advent of AJA 50+, brand new vistas opened for her and brought a whole new group of admirers who thoroughly enjoy her company.

"About six or seven regulars go for coffee with Sylvia

every Thursday," says Beverly Cogan Gluzman. "And the group expands every week. She's an absolutely great lady. We all adore her."

Sylvia thrives on her new friendships.

"When I go home, I always say, 'I'm so lucky,'" she smiles. "They're so good to me. I meet all these beautiful people through AJA. I usually get around on the bus, but these people often insist on picking me up and driving me home. The guys check in on me almost every day and even insist on giving me their cell numbers."

On Wednesdays and Sundays, the amazing Sylvia Monson also plays bridge with friends who reside at Central Park Lodge. She has a regular duplicate game on Fridays and oversees Monday afternoon bridge at Agudath Israel Congregation.

The AJA 50+ volunteer par excellence has two daughters, Helen Gladstone and Evelyn Elder, a granddaughter and a grandson, and five great-grandchildren.

2009 - 2010 CALENDAR OF JEWISH HOLIDAYS 5770

*YIZKOR

festivals begin the preceding evening

ROSH
HASHANAH
SEPT 19
& 20

FAST OF
GEDALIAH
SEPTEMBER
21

YOM
KIPPUR
SEPTEMBER
28*

SUCCOT
1st & 2nd
OCTOBER
3 & 4

HOSHANA
RABAH
OCTOBER
9

SHEMINI
ATZERET
OCTOBER
10*

SIMCHAT
TORAH
OCTOBER
11

CHANUKAH
DECEMBER
12 TO 19

FAST
9TH TISHA
B'AV
JULY 20

FAST
17th
TAMMUZ
JUNE 29

SHAVUOT
MAY
19 & 20*

LAG
BA'OMER
MAY 2

YOM
HA'ATZMAUT
APRIL 20

YOM
HAZIKARON
APRIL 19

YOM
HASHOAH
APRIL 11

PESACH
7th & 8th
APRIL
5 & 6*

PESACH
2nd DAY
MARCH 31

PESACH
1st DAY
MARCH 30

PURIM
FEBRUARY
28

FAST
10TH TEVET
DECEMBER
27

TU
B'SHEVAT
JANUARY
30, 2010

FAST OF
ESTHER
FEBRUARY
25

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Section Two

Pillars of Cornwall's Jewish community move to Ottawa

By Cynthia Nyman Engel

Among the gifts they received on leaving Cornwall, Joyce and Farrand Miller were presented with an exquisite mezuzah and a beautiful matzo cover from the local Multiple Sclerosis (MS) Society.

"A story goes with these items," says Joyce, who served on the MS board for 35 years, eight as president.

"A member who'd been coming to Ottawa for treatment, asked her neurologist, Dr. Mark Freedman, to recommend an appropriate gift for us and, later, drove to Rodal's in Montreal to make the purchase.

"Unfortunately, she and her husband made the trip on a Saturday only to discover Rodal's was closed for Shabbat," she smiles. "So they had to do it all over again."

The Millers sold their beautiful home and left a multitude of friends in Cornwall when they moved to

Ottawa on July 7. It was not an easy move – he is 80, she 76 – but the decision was mutual. Their reason: to enjoy a Jewish lifestyle.

Not that Cornwall didn't have a Jewish lifestyle. It did, once. And a synagogue and a social hall. Farrand, born and bred in Cornwall, is the repository of much of the community's history.

"At its height, in the 1940s and 50s, the Jewish community had about 110 families," he says. "But, as the children of that generation grew up, they left the city and didn't return."

Many of their parents remained in Cornwall, but time took its toll. The community supported a full-time rabbi until 1969, and then hired clergy from larger centres for the High Holidays. Ottawa Rabbis Bulka, Fine and, recently, Garten, came to officiate at burials.

(Continued on page 42)

Joe Schlesinger to give Holocaust Education Week keynote address, Nov 9

By Benita Siemiatycki

In what is slated to be a moving and insightful talk, renowned CBC journalist and broadcaster Joe Schlesinger will be the keynote speaker when Holocaust Education Week begins on November 9.

Born in Vienna in 1928, Schlesinger was raised in Czechoslovakia. In 1939, after Hitler's Nazi forces occupied most of the country, Schlesinger's parents sent him and his younger brother to relatives in England in a bid to save their lives. On their return to Czechoslovakia after the Second World War, the brothers learned that their parents had perished in the Holocaust.

Schlesinger arrived in Canada in 1950 and studied at the University of British Columbia. He went on to work as a newspaper reporter before joining the CBC in 1966. He spent many years as a foreign correspondent, covering some of the world's worst conflicts and most historic events. Last June, Schlesinger received a Lifetime Achievement Award from the Canadian Journalism Foundation.

Details about the event are still being confirmed, but mark your calendars and watch for further announcements. It is sure to be a memorable evening!



Joe Schlesinger

Korczak exhibit and play to coincide with Holocaust Education Week

Coinciding with Holocaust Education Week is a major exhibit, *Champion of the Child: Janusz Korczak*, created by the Jewish Museum in London, England, and a play, *The Children's Republic*, about Korczak, a Polish-born physician, author and children's rights advocate.

The Great Canadian Theatre Company (GCTC), Ottawa School of Speech and Drama (OSSD) and the Ottawa Shoah Committee will bring the exhibit to the Irving Greenberg Theatre Centre at 1233 Wellington Street West for close to one month beginning in late October. There is no admission charge for the exhibit.

From 1912 until he was sent to Treblinka in 1942 along with the children then under his care, Korczak ran an orphanage for Jewish children. Korczak was famous throughout Europe for his ideas on how to enhance children's physical and emotional well-being, strategies he infused into the orphanage.

Leon Gluzman of Ottawa was one of the children who lived in Korczak's orphanage for six-and-a-half-years in the 1920s. Unable to look after her son after her husband's tragic death at age 30, Gluzman's mother placed him in the orphanage where he thrived

under Korczak's care. Gluzman's life was ultimately saved by his mother who sent him to Ottawa at the age of 12 in 1930 to live with distant relatives. After the war, Gluzman learned that his mother and sister had perished in the Holocaust.

Korczak's story is depicted on stage in *The Children's Republic*. Written by Ottawa native Hannah Moscovitch and directed by Janet Irwin, the play is a co-production of the GCTC and OSSD and will run from November 3 to 22 at the Irving Greenberg Theatre Centre. Tickets are available at the GCTC box office at 613-236-5196.

More about these events and other Holocaust Education Week programs will be published in future issues of the *Ottawa Jewish Bulletin* and on the Federation website at jewishottawa.com.

Ottawa Shoah Committee co-ordinator Sarah Beutel can be reached at 613-798-4696, ext. 253, or sbeutel@jewishottawa.com.

John Holzman trophy inaugurated



John Holzman, president of the Ottawa Jewish Historical Society and one of the founding members of Rideau View Golf and Country Club, is seen here at his 80th birthday celebration with the John Holzman Trophy.

The trophy, recently inaugurated by Flagstick Golf Magazine, will be awarded to the winner of the Senior Men's division of the Ottawa Valley Golf Association, which Holzman was instrumental in founding and in which he has been active for many years.

Cornwall: difficult to maintain tiny community

(Continued from page 41)

As the community diminished, maintaining the little synagogue became increasingly difficult.

"We managed to keep a service going every Saturday morning," says Farrand. "We began counting women for a minyan and coalesced with

small communities from small U.S. towns nearby. We'd start davening at about 9:00 am and finish, including kiddish, at 11:15."

They tried desperately to save the synagogue, but the community was rapidly dwindling through attrition.

"Even without a rabbi we

were looking at \$12-14,000 just to maintain the shul," says Farrand. "Finally, the costs just became too high and we decided to sell. By then there were only about 18 or 20 people left in the community."

The shul was sold four years ago. Then, last winter, Farrand asked, "How would you like to move to Ottawa?"

Joyce was thrilled. "I said I would, and here we are."

Montrealer Joyce Rosenstein was just 20 when she came to Cornwall as a bride and immediately endeared herself to everyone. For 56 years, she played an active role in the Cornwall Jewish community, undaunted by the fact that, initially, she found herself at Hadassah meetings and fundraising teas with women two- and three-times her age.

She was a consummate volunteer in the general community as well. On CNIB's 75th anniversary, she was one of its 75 lay leaders from across Canada singled out for honour. She devoted count-

less hours to the MS Society, the Heart and Stroke Foundation, Meals on Wheels and the hospital auxiliary. In 1996, Joyce was honoured as Cornwall's Citizen of the Year.

For many, many years, Farrand was the contact for any and all of Cornwall's Jewish communal business. He also volunteered with Meals on Wheels and, for 13 years, served as treasurer of the Heart and Stroke Foundation.

After their father died, Farrand, and his brother, Bernard, took over the family business, Julius Miller Furniture. Under the founder, the store had prospered and the sons furthered that success. In 1988, after 56 years on the Cornwall business scene, the store was sold to Leon's.

The Millers, who are members of Agudath Israel Congregation, are also avid bridge players.

"We're very happy here,"



Farrand and Joyce Miller move to Ottawa to enjoy a Jewish lifestyle. (Photo: Cynthia Nyman Engel)

says Joyce. "People have been so nice to us." Farrand and Joyce Miller have four children, five grandchildren and one great granddaughter.

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Rosh Hashanah in Israel

A delicious buffet of international cuisines

By Linda Morel

NEW YORK (JTA) – What do typical Israeli families eat on Rosh Hasbanah?

It's hard to say with certainty.

Like any question you ask two Jews, you're likely to get three opinions. In a sense, it's an unfair question because no two families in Israel, or in any country, celebrate Rosh Hashanah in the same way.

However, Janna Gur, author of *The Book of New Israeli Food: A Culinary Journey* (Schocken Books), offers insight into Rosh Hashanah entertaining.

Gur, who was born and raised in the former Soviet Union, immigrated to Israel in 1974 and has been joyously consuming its cornucopia of local food ever since. Her cookbook is a coffee table-sized collection of recipes as stunning as the Mediterranean Sea.

She says that, in most Israeli homes, one will find a combination of Sephardic and Ashkenazic dishes at Rosh Hashanah. This is characteristic of the explosion in Israeli cuisine in recent decades.

Gur describes Israeli cooking as the product of diverse cultures. During the 20th century, Jews from all over the Diaspora settled in a homeland that was new to them. While they brought their recipes from far-flung places, they also looked to their Arab neighbours for inspiration with ingredients, such as

chickpeas, that many of them had never seen.

At first, the Jews from abroad clung to their culinary heritage, in part to preserve their identity and to savour the foods they adored. Sometimes through exposure to Jews from distant lands and sometimes through exploring ethnic restaurants, they liked what they tasted and adopted new recipes.

Delicacies from every continent have become the stockpot of Israeli food. Time has seen a blurring of Ashkenazic and Sephardic cuisine.

"But there are certain items that are almost mandatory on the Rosh Hashanah table," Gur says.

In most Jewish homes around the world, one will find a round challah, sliced apples and a pot of honey.

Other foods, however, are surprising either for their appearance or absence at New Year's celebrations.

"Fish is one of the most important items on the Rosh Hashanah menu," Gur says.

While gefilte fish is served in Ashkenazic homes, Moroccan Jews savour a spicy fish cooked casserole style with hot peppers and garlic.

Traditionally made with grouper, the hot fish dish, reddened by paprika, is much easier to prepare than gefilte fish. Gur says you

(Continued on page 46)



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Inside the synagogue in Bukhara, Uzbekistan.

Travel

Jewish communities in Central Asia

By David and Toby Brooks

As many people in the community know, we took a three-week trip to three of the five 'stans in Central Asia: Uzbekistan, Kyrgyzstan and Kazakhstan – the two we did not visit are Tajikistan and Turkmenistan – all of which received their independence from the Soviet Union in 1991 and are still struggling to become modern market economies.

This vast area, which lies between Russia to the west and north, China to the east and Iran, Afghanistan, Pakistan and India to the south, was the heart of the old Silk Road and the stomping ground of the likes of Genghis Khan, Tamerlane and a host of other invaders, liberators and empire builders. They left behind an enormous collection of walled cities with magnificent architecture and a great variety of overlapping cultures and ethnic groups, which is one reason why this area is so intriguing. (David was also professionally interested in the region's huge water problems, including the Aral Sea disaster.) With snow-capped mountains, large rivers, deep canyons and vast treeless steppes, it is a region that is just waking up to the potential of tourism. But that is not what we want to describe today.

Among the ethnic groups found along the Silk Road are Jewish communities that have roots going back two millennia. Some of them were once very large. Indeed, the one in Bukhara was the source of so many immigrants to Israel that a Bukharan Quarter developed in Jerusalem. We took advantage of our tour to visit some of those communities.

What follows is by no means a report, much less a systematic description. Rather, it is just a series of impressions of current institutions of, and conditions for, Jews in

what was once an important centre of the Jewish world.

We visited synagogues and community institutions (schools, cemeteries, community centres) in Tashkent, Bukhara and Samarkand, Uzbekistan; and Almaty, Kazakhstan. All of these cities have ancient roots. However, whereas Tashkent and Almaty are now largely modern cities, Bukhara and Samarkand have retained most of the old architecture and historic quarters. It is said that one goes to Samarkand for its beauty, but to Bukhara for its spirit.

In each city we found small but engaged Jewish communities – about 600 to 1,000 people in Bukhara and Samarkand, and 1,000 to 1,500 in Tashkent and Almaty. These estimates were just guesses by various people there and, no doubt, reflect the number of people who identify as Jews and who have some connection with Jewish institutions. All of the communities used to be larger, but many people have immigrated to Israel and, more recently, to the United States.

All of the cities have at least one synagogue and a neighbourhood widely known as the Jewish district where most of the Jews live or used to live. As well, they all have well-tended cemeteries with grave stones that are up to 500 years old. The older monuments have Hebrew text while more recent ones typically have both Hebrew and Russian. Each of the communities also has both afternoon and day schools for Jewish children.

In Tashkent, the synagogue is relatively new, and the gabbai repeated several times how helpful the government of Uzbekistan had been in helping to get the synagogue built. In Almaty, the synagogue occupies a

(Continued on page 45)

Jewish communities determined to survive

(Continued from page 44)

nondescript building that was originally built for offices.

In contrast, the synagogues and community buildings in Bukhara and Samarkand are found in the narrow, winding lanes of the older, historic parts of the city. None is architecturally interesting, which is, perhaps, living in a Moslem culture, just what they wanted.

All the synagogues are Orthodox with only minimal space allotted to women. Some women's sections were just an alcove, while some others were literally out on the porch. In every case, the community institutions, including the synagogues, were supported by Chabad. Almaty is especially important to Chabad because it was where Rabbi Levi Yitzhak Schneerson,

father of Rabbi Menachem Mendel Schneerson, the last Lubavitcher rebbe, died in exile in 1944.

Despite the strong influence of Russia and the Soviet Union over the whole region, the virus of anti-Semitism does not seem to have infected many people in these states. Though the history of the Jewish communities focuses on the merchants, we were told that Jews could be found in all occupations, including farming.

In Soviet days, many Jews were sent to the region, and they are mainly found in the professions. All of the Jews we met spoke Russian, which is the lingua franca for the region. A few also spoke Hebrew and a very few spoke English. Mostly, we communicated with the help of our guide.

While all of the 'stans are officially Muslim, none of them has the feel of a religiously controlled state. No one is veiled, and even hijabs are relatively rare, even in the countryside. One sees modern mosques,

but they are not prominent buildings and even the Friday Mosque is quite moderate in size. They have welcomed a modest immigration of Chinese Muslims – Uighur and Dungan – but, until now, have fought against incursions of Islamic fundamentalism.

Each of the three 'stans we visited has formal diplomatic relations with Israel and Uzbek Air offers regular flights to Tel Aviv. Not surprisingly, we met several Israeli tour groups.

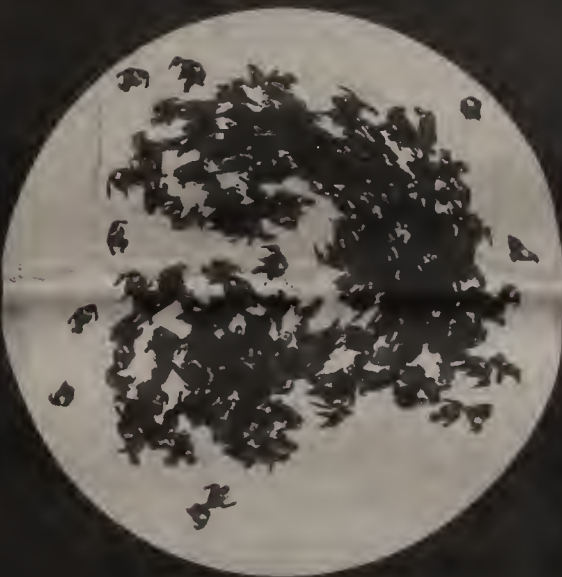
While conditions for the Jews of Central Asia are not good, it is not because they are Jews. Rather, it's because all of the 'stans are still emerging from the centralized economy of the Soviet Union and their experience with market economies is still very limited. None is a model of good governance and everyone in these countries is suffering.

The Jewish communities seem determined to survive this period as they have survived many previous perturbations of culture and economy.

Michal Rovner Particles of Reality

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Rosh Hashanah desserts: apple cakes and pastries oozing honey

(Continued from page 42)

can go a little lighter on the chili peppers, but the dish is meant to have a kick.

"By the way, many families serve both the spicy fish and the milder gefilte fish," says Gur, explaining how Israeli food has become a melting pot of international cuisines, a menu of exotic flavour combinations.

Israel's climate plays a part in Rosh Hashanah fare. Summer is still going strong by the Jewish New Year, so many families wait for cooler weather to serve piping hot chicken soup. The same is true for potato and noodle kugels.

Brisket is often bypassed, too, with Gur noting that many families opt for chicken or lamb casseroles. Usually the main dish contains some sweet elements, such as dried or fresh fruit, honey, pomegranates or molasses.

Lamb and Quince Casserole is typical at Israeli Rosh Hashanah dinners. Quince is a tart fruit adored by Bulgarian Jewish cooks. By Gur, too.

"I personally love quince in cooking," she says of a fruit similar in appearance to the yellow apple and available mostly in the fall.

Those who avoid red meat can substitute chicken for lamb.



Janna Gur, author of *The Book of New Israeli Food: A Culinary Journey*. (Photo: Elion Paz)

Israelis insist on a salad with almost every meal, Gur says, and this is true as well at Rosh Hashanah. But the typical Israeli salad of chopped tomatoes and cucumbers is not common at New Year's celebrations. Many Israelis prefer a green salad sprinkled with pomegranate seeds. With their abundant seeds, pomegranates symbolize the 613 com-

mandments of the Torah.

Gur raves about the Beetroot and Pomegranate Salad from her cookbook.

"I first made this salad last Rosh Hashanah, and it was a big hit," she says. "I received the recipe from Erez Komarovsky, a dear friend and very talented chef."

"I would never imagine combining these two ingredients in one salad, but they

work extremely well together."

Carrot dishes, symbolizing prosperity in the coming year, are wildly popular in Israel. They appear in the form of an Ashkenazic tsimmes or a spicy Moroccan carrot salad. In most Israeli homes, you'll see at least two vegetables on the holiday table, whether they be fresh, baked, sautéed or pickled.

As in North America, on Rosh Hashanah, you can expect apple cakes and desserts oozing honey. Often the pastries are homemade.

"You know, cake-baking is extremely popular in Israel in both Sephardic and Ashkenazic households," Gur says. "But even Sephardic cooks rarely confine themselves to Middle Eastern pastries."

Her recipe for apple cake is perfumed with cinnamon and exudes the crunch of walnuts. It's a kosher baker's dream because the cake is meant to be made with oil rather than butter.

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Date	Program	Place	Time
Tuesday September 8	Tamir Baseball Game	SJCC Baseball Diamond	4:30 – 6:30
Sunday September 13	Rosh Hashanah Dinner RSVP Alison by Fri. Sept 4	To Be Determined	5:30-8:00
Thursday September 24	Tashlich (bring bread) Cantor Benlolo Open to Everyone	Des Chenes Lookout Parkway West of Woodroffe	6:30 – 8:00
Tuesdays Sept. 15, 22, 29	Sing and Play Along Adele Horwitz	Grammercy Residence	3:30 – 4:30
Tuesdays Sept. 15, 22, 29	Killeen Music Adele Horwitz	Killeen Residence	4:15 – 5:15
Wednesdays Sept. 9, 16, 23, 30	Advanced Judaic Studies Adele Horwitz	Day Program 11 Nadolny Sachs	5:45 – 6:45
Wednesdays Sept. 9, 16, 23, 30	Joys of Judaism Adele Horwitz/Leo Lightstone	Day Program 11 Nadolny Sachs	6:45 – 7:45
Thursdays Sept. 10, 17	Tamir Choir Cantor Benlolo	Day Program 11 Nadolny Sachs	6:15 – 7:15
Thursdays Sept. 10, 17, 24	Sing and Play Along Adele Horwitz	842 Broadview	4:00 – 5:00
Thursdays Sept. 10, 17, 24	Yiddishkeit Delights Adele Horwitz	840 Broadview	5:00 – 5:30
Thursday October 8	Succah Party BBQ Dinner Cantor Benlolo Open to Everyone	938 Killeen Avenue	5:30 – 7:30
Saturday October 10	Simchat Torah Services Cantor Benlolo Open To Everyone	Beth Shalom 151 Chapel Street	6:30 – 8:30
Tuesdays Oct. 6, 13, 20, 27	Sing and Play Along Adele Horwitz	Grammercy Residence	3:30 – 4:30
Tuesdays Oct. 6, 13, 20, 27	Killeen Music Adele Horwitz	Killeen Residence	4:15 – 5:15
Wednesdays Oct 7, 14, 21, 28	Advanced Judaic Studies Adele Horwitz	Day Program 11 Nadolny Sachs	5:45 – 6:45
Wednesdays Oct. 7, 14, 21, 28	Joys of Judaism Adele Horwitz/Leo Lightstone	Day Program 11 Nadolny Sachs	6:45 – 7:45
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Bruce Bawer to speak about radical Islam September 14

By Fred Litwin
Free Thinking
Film Society

Author Bruce Bawer, whose latest book is *Surrender: Appeasing Islam, Sacrificing Freedom*, will be in Ottawa September 14 to give a lecture on the threat from radical Islam. Bawer, a gay American who now lives in Oslo, Norway, has written more than 10 books, including *A Place at the Table*, one of the most influential books ever written about homosexuality.

Bawer left the U.S. in 1998 because he felt Europe was a more tolerant place. He had written *Stealing Jesus* out of concern that the religious right had hijacked Christianity. But, in Europe, Bawer found another religious right, in the Muslim community, that he believes is far more threatening.

In *Surrender*, Bawer argues that critics of radical Islam are being marginalized by academics, politicians and the media.

The first part of *Surrender* deals with what Bawer calls, "A new band of Jihad."

Bawer starts with Salmon Rushdie's *Satanic Verses* and the fatwa for his death that was invoked by Ayatollah Ruhollah Khomeini, then the supreme leader of Iran, in 1989. That, says Bawer, was one of the first strikes against the West. He blames the 'cult of multiculturalism' in the West for helping to mute our response. To this day, he says, few people know that there were people involved in publishing Rushdie's book who were killed.

Bawer then covers the murders of Pym Fortuyn, a gay politician in the Nether-

lands, who spoke out about the problems of illiberal values within Holland's Muslim community, and Theo Van Gogh, a Dutch filmmaker, whose film *Submission* was about the abuse of Muslim women.

He also writes about the controversy that erupted over the cartoons of Muhammad that were published in Denmark sparking riots across the Muslim world. Of course, the interesting thing here is that very few newspapers would publish the cartoons. In Canada, the only major publication to print the cartoons was the *Western Standard*, whose publisher, Ezra Levant, was then called before the Alberta Human Rights Commission.

Bawer also examines the media citing examples of how they have appeased radical Islam.

According to Bawer, "There's no guarantee that Western Muslims, in meaningful numbers, will ever openly and actively champion freedom and defy jihadists; to do so, after all, is alien to every value for which many of them were raised. But, we certainly can't expect them to take a stand for liberty if the rest of us don't stand up for it ourselves."

A question and answer session and reception will follow Bawer's lecture on Monday, September 14, 7:00 pm, at Library and Archives Canada. Tickets are \$15 and all attendees will receive a free DVD of the documentary film, *Obsession*. The evening is sponsored by the Free Thinking Film Society of Ottawa.

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Beloved mother of Kettellie and Sonia Cherehal by the Residents, Board and Staff of Hillel Lodge

Matilda Feuerstein by Annette and Jack Edelson; the Residents, Board and Staff of Hillel Lodge; Anna and Rudy Flegl; Mirjana Markovic; and the Ontario Nurses Association

Lillian Katznelson by Joseph Ginsberg
Sally Maser by Valerie Potter

Betty Rosenberg by the Residents, Board and Staff of Hillel Lodge

Millie Stern by Estelle and Ian Melzer

IN HONOUR OF:

Daniel Blacher Mazal tov and best wishes on your Bar Mitzvah by Leah and Ken Miller; and Anna Morgovsky

Dr. Nordau Kanigsberg In appreciation by Chevy and Arnie Fine

Maureen Katz Best wishes on your retirement by Frayda and Charlie Wiseman

The Levin family In celebration of the marriage of Chaya and David by Ruth and Dale Fyman

Lynda and Ralph Levenstein Best wishes for continued happiness and joy on your anniversary by Laurie and Bill Chochinov

Simmie and Hy Reinish Mazal tov on your golden anniversary and wishing you many more years together by Barbara and Sy Gutmajer

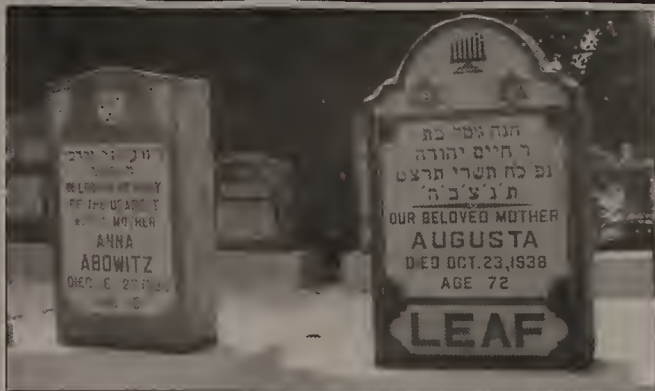
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Using Hebrew abbreviations and imagery, Jewish headstones have a touching story to tell. (JTA Photo: Edmon Rodman)

Reading the stones of Rosh Hashanah

By Edmon J. Rodman

(JTA) – Hebrew headstones are talking. As the Jewish New Year approaches, we have a good chance to listen – an opportunity, really, to honour lives lived, and to deepen our understanding of Jewish time and place by visiting a Jewish cemetery.

Before Rosh Hashanah, during the month of Elul, and during the Ten Days of Repentance, the period between Rosh Hashanah and Yom Kippur, are two times when it is customary for Jews to visit the cemetery.

For those who would like community support after Rosh Hashanah, there's kind of a group visit called Kever Avot, which literally means "graves of the fathers." In many communities, a service led by a community rabbi is offered at the cemetery. We have just finished wishing each other "Shana Tova," for a good year, when we are off to visit the graves of parents, relatives or other loved ones.

The prayers of the Days of Awe are filled with imagery of who shall live and die that a

visit to the cemetery during this period of self-examination, to touch base, so to speak, with the lives and influence of those who have gone before us seems enlightening.

My family has found that a graveside visit is also an opportunity for our children to hear about and recall the good qualities and mitzvot of departed family members.

It's a complex pull of tradition, respect, grief, and honour and memory that draws us to the graveyard.

As you walk between the orderly rows of headstones or plaques, there is a whole world of Jewish essence chiseled perfectly before your eyes if you only knew how to read it.

On my visit to the cemetery, especially the historic Home of Peace in Los Angeles – my grandmother, my wife's grandmother, and many family members, neighbours and friends are buried there – I began to notice the images and abbreviations carved into the headstones.

(Continued on page 53)

OPEN INVITATION TO THE COMMUNITY

to join study sessions being presented by Deborah Zuker during the High Holy Days.

Rosh Hashanah Day 1:

Women's Prayers – Sept. 19th 6:55 pm

Rosh Hashanah Day 2:

Dor dorshav: The Psalms of the New Year – Sept 20th 7:00 pm

Yom Kippur:

The Holiness Code: Biblical Morality and the Modern World
Sept 28th 4:50 pm

All sessions will be held in the main hall of the SJCC.

Ottawa native Deborah Zuker is entering her fourth year as a rabbinical student

at the Jewish Theological Seminary in New York.

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Evening Services 7:30 pm
Sunday, Sep. 20 Morning Service 9:00 am
Shofar Sounding 11:00 am

YOM KIPPUR

Sunday, Sep. 27 Kol Nidrei 6:30 pm
Monday, Sep. 28 Morning Service 9:00 am
Yizkor Memorial Service 11:00 am
Minchah & Nefila 5:45 pm
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- The personnel at HILLEL LODGE, CENTRAL PARK LODGE, CHED, AND TAMIR for giving teens the chance to give back to the community
- The JEWISH STUDENTS at Ottawa's universities and high schools for making Jewish life on campus a reality.



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'The stones began to speak'

(Continued from page 51)

I remember puzzling over a lengthy abbreviation at the bottom of a headstone. What did it mean?

After each visit, I began to look up this form of cemetery shorthand, born out of the necessities of limited writing space and its expense. Visit by visit, the stones began to speak.

At the top of many headstones I saw the abbreviation נ"ב, which stands for "Po nikbar" or "po nikb'ra" and means "here lies."

On many headstones you may also see a single letter reish ר, meaning "reb." It's a sign of respect, like mister – it does not mean rabbi. On several women's headstones I found a מ or דמ, meaning Mrs., or miss, a traditional Ashkenazic form of address for a woman.

Chiselled into many markers is the abbreviation ז"ל – for "zichrono" or "zichrona leveracha," meaning "may his or her soul be a blessing."

At the bottom of many headstones and plaques is the abbreviation י"ב נ"ח – for "le'hi nafsho" or "nafsha, tsarurah b'tsrer ha'chayim," meaning "let his or her soul be bound up in the bonds of life."

It is a verse adapted from *Samuel*, also found in *El Molei Rachamin*, the traditional memorial prayer recited at funerals.

The symbols on markers have always caught my eye, especially the hands. They motion semiotically for you to come closer to discover more about the person's life.

An image of hands with fingers parted as if giving the priestly blessing means the person was a Kohen. A water pitcher designates a Levite. A women's marker is sometimes inscribed with a Shabbat candelabra, as lighting the Shabbat candles is a mitzvah performed by women.

Occasionally, in older cemeteries, you will see a marker in the shape of a tree stump, representing a young life cut short.

To decipher many other headstone abbreviations, let me suggest *A Field Guide to Visiting a Jewish Cemetery* by Rabbi Joshua Segal.

When it's time to leave the grave, Jews have a custom of leaving behind a pebble. One interpretation is that the custom of leaving a stone dates to a time when the dead were buried beneath a pile of stones.

At an unveiling this year for my wife's grandmother and family matriarch, Grace Hasson, Rabbi Sheldon Pennes, in a moving interpretation, explained that the word "b'tsrer" in the phrase "Let his soul be bound up in the bonds of the living" is a play on the ancient Hebrew word "tsror" for "pebble" (see Amos 9:9).

The rabbi related that in ancient Israel, as a shepherd would use pebbles to count sheep, the leaving of a pebble could be a reminder of our desires that God, like a shepherd, count and care for our friends and *mishpacha*.

So when you visit, place a stone. All would agree that leaving one shows others that someone has visited and that a life has been remembered.

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We need energetic people to join our dedicated group of volunteers who organize events to keep the memory of the Holocaust alive. Children and grandchildren of survivors are most welcome.

The Shoah Committee organizes two major events per year: Holocaust Education Week in November, and the Yom Hashoah Commemoration in April. Meetings are held approximately every 4-6 weeks in the early evening at 21 Nadolny Sachs Private (Joseph and Rose Ages Family Building).

Among its projects, the Shoah Committee emphasizes Holocaust education in schools in order to ensure "never again".

If you'd like more information, please call Sarah Beutel at 613-798-4696, ext. 253.

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Chabad Student Network established on campus

By Yocheved Boyarsky
Chabad Student Network

In little over a year, the Chabad Student Network (CSN) has become a notable entity at Ottawa's universities with weekly Shabbat morning minyans, a busy club table on campus and more than 200 active members on our Facebook group.

In April 2008, when my husband, Rabbi Chaim Boyarsky, and I arrived in Ottawa to establish a Chabad centre to serve the spiritual needs of Ottawa students, we immediately became aware of the large number of them looking for spiritual and religious services and programs.

News of Chabad's arrival on campus was met with enthusiasm. A planning committee of students was formed and CSN was born. Students eager to expand opportunities for Jewish life on campus took active roles in establishing CSN as official clubs at both the University of Ottawa (uOttawa) and Carleton. Liaisons were established with other Jewish student organizations including Hillel Ottawa, the Jewish

Law Student Association and AEPi fraternity. With our presence on campus, a website and a location just over the foot bridge near uOttawa, CSN became accessible to students, parents and faculty.

CSN programs have appealed to students looking for a blend of the social and the spiritual in a family-style setting. Friday night dinners, sparsely attended at first, are now filled to capacity and occasionally turn into standing-room-only buffets.

"Chabad's weekly Shabbat dinners have provided me and many students with a home away from home. Having somewhere to celebrate Shabbat every Friday night has enriched my university experience," notes Carleton student Ariella Kimmel.

Another popular program is *Chill & Grill*, a weekly barbecue where students get together and socialize. The idea of a place for Jewish students to go at any time to get in touch with Judaism, and to simply feel welcomed, is something that students feel grateful to have.

"Yocheved and Rabbi

Chaim have welcomed all students to feel at home even while they may not be able to return to their families for holidays. Whether it is for a particular event, holiday or for a quick pop-in, the door is always open and there is contagious warmth that awaits you inside," says Rachel Guy-Levine, president of the Jewish Law Students' Association.

Chabad has made many Jewish traditions available to students on campus. Shortly after establishing the CSN, Rabbi Boyarsky began receiving numerous requests to put up mezuzahs in dorm rooms, make apartment kitchens kosher, explain how to immerse new vessels in a Mikvah, teach basic Hebrew and prayers and even guide the process of undergoing circumcision for a student who was not circumcised at birth.

Meanwhile, I received calls from students who wanted to come over to learn or simply to talk about personal issues and receive guidance in dealing with life's challenges. In the coming year, there will be a diverse assortment of women's programs on community service, classic Jewish cooking and Jewish history. I also plan to emphasize the Chassidic concept of body-soul integration and feature guest presenters to demonstrate techniques such as handwriting analysis, makeup application and skincare while offering mind-body insights.

"Every student wants to feel loved and accepted for who they are," says Rabbi Boyarsky. "When they come to Chabad, they feel like they have a family here, and that is the goal behind every program and event we do."

Student Laura Grosman says "Chabad is an amazing asset to Jewish campus life in Ottawa. Moving to Ottawa from Toronto, I began to lose my connection to Judaism and Zionism. Thankfully, Jewish students in Ottawa have Hillel, the Israel Awareness Committee, and now Chabad."

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Torah High: Jewish classes for public school teens

By Shoshanah Reiskind
for Torah High

It can be hard for many Jewish students at public high schools to find time in their secular schedules to stay in touch with their Jewish roots. Torah High, created by NCSY Ottawa and funded by the Jewish Federation of Ottawa and private donations, is a Jewish after-school program that offers a wide selection of Ministry of Education approved high school credits.

It's a place where Jewish teenagers going to public day school can come once a week to learn about their heritage in a casual, but always stimulating, atmosphere.

The courses include Jewish Beliefs and Ethics in the Modern World; Introduction to Sociology, Psychology, and Anthropology; Mitzvah Action Corp; Jewish Philosophy and Jewish History; and Leadership and Advocacy. The goal of Torah High is to educate teens about the Jewish

viewpoint on these subjects and to encourage students to ask their own questions and develop their own perspective.

The NCSY Lounge, located in Craig Henry Plaza, where the classes take place, isn't just a classroom. Just as the word 'lounge' suggests, it's a room where students can sit back on comfy couches and talk or play Xbox and foosball during breaks. There is also free food, offering something to munch on while students tackle some in-depth learning.

"I thoroughly enjoyed Torah High. It was most definitely the main highlight of every week. I enjoyed the relaxed and laid-back atmosphere and I felt totally at home," said Sarah Agulnik, a Grade 10 student at Sir Robert Borden High School.

It is this laid-back environment that gets students coming to Torah High. Well, that, and the chance to win a brand new laptop



Torah High students at a Saint-Sauveur weekend retreat.

when they sign up for a course.

Torah High students also learn outside the classroom. While two in-class hours are logged each week, an additional 30 hours must be put in outside class over the year to obtain the credit. To

rack up these hours, Torah High offers activities and trips. This past year, 30 Ottawa students travelled to New York City for a weekend convention on a chartered bus. Aside from the guest speakers and educational seminars, students

also got to see the sights of New York, as well as meet Jewish teenagers from other cities, all while gaining hours toward a high school credit.

All this, as well as great teachers, are what keep Torah High students com-

ing back.

"Torah High made my year so much fun. I learned so much while having fun and making friends. I hope I can do this every year of high school," said Wes Ostrega, another Sir Robert Borden student.

Ultimately, though, it is the connection to the Jewish community and the sense of Jewish identity that is most gratifying to students, teachers, and parents. For students city-wide, Torah High has been an anchor to their Jewish heritage.

The one-time registration fee for Torah High students is \$299. There is no charge for courses.

Visit torahhigh.ca for more information or to register for a course. If you have questions, contact Bram Bregman at bram@ncsy.ca or 613-262-6279.

Shoshanah Reiskind was a Torah High student for three years. She graduated from Canterbury High School and is now starting at McGill University.

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JEWISH RELIGIOUS OBSERVANCES 2009-2010

In an attempt to communicate and promote better education in the public domain, we have sent a listing of important Jewish Holy Days for the school calendar year, 2009-2010 to all schools in the Ottawa-Carleton District School Board. We hope this will serve as a guide and help prevent timetabling conflicts.

Below find a copy of the relevant dates.

Should you encounter a problem, please bring the situation to the attention of your school council or principal, if the problem is not resolved, please call us at 613-798-4696, ext. 255 or e-mail us at fgreenspoon@jewishottawa.com.

☆ All holy days begin the preceding sundown ☆

ROSH HASHANAH	Saturday, September 19, 2009 Sunday, September 20, 2009
YOM KIPPUR	Monday, September 28, 2009
SUKKOT	Friday, October 3, 2009 Saturday, October 4, 2009
SHEMINI AZERET	Saturday, October 10, 2009
SIMCHAT TORAH	Sunday, October 11, 2009
PASSOVER	Tuesday, March 30, 2010 Wednesday, March 31, 2010 Monday, April 5, 2010 Tuesday, April 6, 2010
SHAVUOT	Wednesday, May 19, 2010 Thursday, May 20, 2010



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This year has been like no other. We have all felt the effects of an unstable economy from the stock market to our own pockets. The slow rebound of the economy may affect charitable giving and our ability to provide services, programs and care for our most vulnerable.

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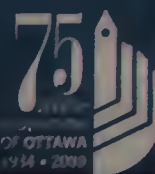
The Federation's primary job is to meet our community's needs with a compassionate open hand and thereby maintain the vital services we provide to Jews everywhere across the street... in Israel and around the world.

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Twenty-four dedicated agencies spend 12 months a year providing much-needed services that support and care for our most vulnerable – the poor, elderly, unemployed, immigrants beginning anew, retired seniors, preschoolers, teens, university students and people with special needs. Agencies are receiving more requests from people seeking emergency assistance with food and living expenses, counselling, job placement and scholarships. In Israel and around the world, rising costs are putting a strain on our overseas agencies' ability to provide consistent levels of service. Funds raised through our Annual Campaign enable us to provide training and resettlement of new immigrants and refugees in Israel; enrichment programs for youth-at-risk; educational and social welfare resources for communities on the periphery of Israel; Partnership 2000 programs with the Upper Galilee region and support services for Jews in dire need. Now, more than ever, your gift will make a world of difference.

SOLOWAY JEWISH COMMUNITY CENTRE

Maxine Miska, Acting CEO

"Through funds provided by the Jewish Federation of Ottawa, the Soloway Jewish Community Centre (SJCC) offers an inclusive space for Jewish education, preschool, summer day camp, youth, teen and Jewish education programs, celebration and community gatherings. In these challenging economic times, young families turn to the SJCC for affordable Jewish experiences for their children, and retired adults rely on inexpensive classes and opportunities for social gatherings. More than 30 hours of weekly programming are dedicated to seniors and adult classes. Funds for scholarships are provided so that no member of the community is turned away due to financial constraints."



JEWISH FAMILY SERVICES

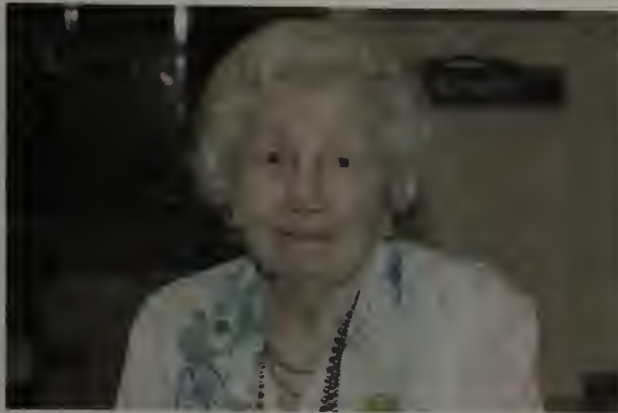
Mark Zarecki, Executive Director

"Jewish Family Services (JFS) is expecting a tremendous strain on its resources. It is because of Jewish Federation of Ottawa funding that we are able to assist the segment of our Jewish community who are living in poverty. The Federation funds the Tikvah Unit, counselling in our Jewish Schools and employment workshops. By continuing to support the Federation, JFS will be able to rise to the challenges that lie ahead and meet the needs of all those who require our assistance."

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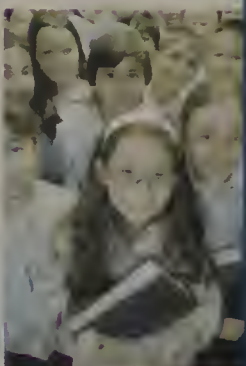
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For young Europeans discovering roots, Jewishness is about culture

By Ben Harris

STOCKHOLM (JTA) – A lapsed Polish Catholic cites the “Jewish sparks in his soul” when explaining his affinity for klezmer and his desire to foster intercultural exchange through Jewish music.

A 25-year-old Hungarian horn to intermarried parents is working to create an Israeli cultural centre in Budapest.

An Armenian Christian wants to start a Judaic studies seminar at an Armenian university that would highlight shared elements of Armenian and Jewish history.

A German Jewish journalist aims to start an Internet show focusing on the weekly Torah portion and Israeli culture.

Welcome to the emerging Jewish Europe, where Jewish consciousness is rising amid some of the most secular societies in the world.

At a time when religious identity in Europe is at historic lows, once-assimilated Jews are emerging from the shadows and seeking to reassert their Jewish identities.

ties.

The trend has been evident in Central and Eastern Europe since the fall of communism 20 years ago paved the way for many to rediscover their Jewish roots. But even in Western Europe, the emergence of the European Union coupled with the growing diversity of the region's population has prompted a reassertion of national identities, including among Jews.

“With that sort of multiculturalism, and I think with the united Europe, your roots become more important,” said Gabriel Urwitz, chair of Paideia, an academic institute in Stockholm working to promote Jewish culture across Europe.

“So even people that three generations ago were Jewish and knew about it, until quite recently they never said a word about it,” Urwitz said. “Now, all of a sudden, they feel they can somehow search that root and find their own way into it.”

The reclaiming of Euro-



Swedish singer Anne Kalmering Josephson performs Jewish music for Paideia participants at the Jewish community centre in Stockholm. (Photo: Paideia)

pean Jewish identity – Barbara Spectre, Paideia's founding director, calls it “dis-assimilation” – is on the march. But rather than taking on religious forms, dis-assimilation among young Europeans often has a distinctly secular quality.

Many young Europeans embracing Jewish culture

come from small communities where established Jewish institutions and religious communities are weak or nonexistent.

“They don't have those components and yet they choose to be Jewish,” Spectre said. “The question is why would one do this? It's a tremendously important ques-

tion. And I think that they can act as sort of informants to us, the rest of the Jewish world.”

Jews who fit this profile make up a majority of applicants to Paideia's flagship program, a one-year fellowship in Jewish texts that aims to immerse students in Jewish literature and to prime them for activist roles in promoting

Jewish life. The institute also runs a 10-day project incubator over the summer, which offers training and networking opportunities to social entrepreneurs with projects to invigorate Jewish culture.

Marcell Kenesei, from Budapest, completed both programs. A self-described secular Jew, he was born to a Jewish father who knew nothing about his heritage and a non-Jewish mother and was sent to a Jewish high school to avoid the anti-Semitic harassment his older brother had endured in his Hungarian public school. As a result, Kenesei grew interested in Judaism.

Today Kenesei is working to establish an Israeli cultural centre in Budapest.

“I felt this huge gap in the family that we have this Jewish thing that nobody knows anything about. So, it was sort of a mission for me to discover this part of the family and bring things back,” Kenesei said.

Paideia, formed in 2001, (Continued on page 62)

Bs'd

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Paideia participants meeting in Stockholm in August with Beto Maya, left, the project manager for the Jerusalem-based ROI, a program to foster Jewish innovation.

(Photo: Paideia)

Culture transmitted through education rather than bloodline

(Continued from page 61)

is the product of a commission formed by the Swedish government to investigate the country's role during the Holocaust. Though the commission determined Sweden bore little legal responsibility for the loss of Jewish property, the government opened discussions with the Stockholm Jewish community to find a way to make some sort of moral restitution.

The result was Paideia, whose name reflects the Greek concept that culture can be transmitted through education rather than bloodline.

But it also has particular implications for Jews living in a place steeped in secularism, increasingly cosmopolitan and heterogeneous, and after the tribulations of the last century, often unable to trace their ethnic origins

along purely Jewish lines.

Paideia believes that participants committed to Jewish culture can acquire a post-ethnic Jewish identity through study rather than conversion. That's why the fellowship is open to non-Jews interested in Jewish life who demonstrate a commitment to promoting Jewish culture.

Piotr Mirski, who completed the fellowship program this year, is a klezmer guitarist from Lublin, a Polish city whose population once was 40 per cent Jewish. Though not Jewish – he was raised Catholic but left the church – the experience of separation from his homeland's dominant religious group offers some insight into the experience of Polish Jewry, he says.

"I realized that I shared somehow the experience of

Jewish people in Poland, and it drives me to make something against it, against exclusion," Mirski told JTA. "My main goal is to build bridges between people."

Mirski's project, which he calls *Jazz Midrash-The Hebrew Songbook*, aims to produce two CDs, including one with original Polish-language songs based on Jewish stories. Mirski wants to promote the book and CDs with a series of street festivals in Polish towns that once were centres of Jewish life.

While some are skeptical that Jewish culture absent any religious component is sufficient to sustain Jewish identity across the generations, Paideia participants insist it is.

"Culture and history is much stickier glue in Europe than it is in the United States," said Shawn Landres, an American who staffed Paideia's incubator program this summer.

Still, Spectre acknowledges that she wonders if cultural projects will be enough to sustain Jewish identity in the long run.

"A non-ethnic definition of Judaism changes the whole dynamic," she said. "But, if you mean by culture the way a European would define it: being literate, and if we're talking about forming communities of learning, I would claim that's the sustainable element in Judaism."

New Year's Greetings to the Ottawa Jewish Community



Rob Jellett
Councillor / Conseiller
Quartier Cumberland Ward

City of Ottawa / Ville d'Ottawa
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Ottawa, ON K1P 1J1
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Back to school, then and now

It was the small tub of bingo chips I remember most from Grade 1. Translucent, cherry red, with the width of nickels and the thinness of dimes, they must have been used for teaching us addition and subtraction. Those bingo chips, the inner courtyard that abutted the classrooms in our modernist school, and the tetherball circles at recess.

It's back to school this month for students, including my own two young kids, and the students I teach. While not all will choose to continue their formal studies for the 22 years that I did, even 12 years of school plus some post-secondary training means that many thousands of days will be spent by our country's children in classrooms.

How do we ensure that those days are meaningful, and that children associate learning more with colourful memories than with the stress of exams and playground negotiation?

This semester, I'll be helping doctoral candidates be conversant and passionate about international relations theory. Together, we'll outline the contours of the disciplinary conversation – itself evolving like a moving stream, and discover what each student can contribute to it. I hope to help them shift quickly from being consumers of knowledge to producers of it. As in any creative and intellectual undertaking, to "find one's voice," each student must first believe he or she possesses one.

In Grade 1, we learned about centimetres by stretching paper rulers sectioned with small blue lines across our desks. We were taught to read, and I recall sneaking peaks at Judy Blume books (containing themes far beyond my grasp of life) at my desk before they were confiscated during Hebrew class. Our English teacher went on maternity leave halfway through the year, something I found rather mysterious. Our

Hebrew teacher was called 'Anat,' an appellation I thought irresistibly funny. "Anat, gamarti (Anat, I'm finished)," she taught us to say. I was confused, thinking 'Gamarti' was her middle name.

No doubt curiosity and motivation carried me along for most of my school life. There were subjects that excited me more than others, certainly. But, to me, those bingo chips were like mirrors of possibility, reflecting my curiosity back to me as I absorbed their ruby sheen.

Maybe it was their toy-like quality that reassured me. They represented a crucial bridge between the playfulness of early childhood and the orderliness of school with its wooden desks and wall-bound pencil sharpeners.

Being confounded by why some students seemed to struggle with motivation, I listened, in later grades, to the classroom dynamic. To a boy who seemed to bring a series of unnamed challenges to school, one teacher implored, "Do it for me! Just this once."

And for my creative project on dreams, the same teacher thanked me for my effort.

I felt pleased by my teacher's approval, but now I wonder how children can be helped to discover their voice so that they engage in the learning process to please themselves. As I've written elsewhere, children seem to have an innate curiosity about the world.

Witness the incessant *why* questions of preschoolers. But, as we see all too often, sometimes those questioning voices fade to silence.

It's rewarding to interact with a motivated child. A positive feedback loop develops, but it can be one where naturally inclined kids race ahead, leaving their quieter peers behind.

Values, Ethics, Community



Mira Sucharov

Certainly those bingo chips struck a chord with me, as did Jewish activities like making wine from green grapes, carving a smooth bow and arrow for Lag BaOmer or greasing my hair with Vaseline (a hasty act not soon forgotten by me or my hair) for a Purim costume.

Authors like Judy Blume, Roald Dahl, Beverly Cleary and Farley Mowat also inspired me. Each of those writers seemed to effortlessly capture and repackaged childhood feeling and imagination. Others, like William H. Armstrong, author of *Souther*, captured the universality of humanity through the experience of racial oppression – a life far from my own.

By validating childhood perspectives, those authors amplified our own emerging voices. Their books were like teachers, reminding us that we, too, had much to say. (No wonder Judy Blume has long had to fight the banning of her books.)

I'm looking forward to delivering my kids to school on their first day. I hear that parents nowadays are stymied by the seemingly endless amount of homework. I hope I don't find helping with the learning process tiresome. I hope I manage to jump into that moving stream of knowledge – with bingo chips and chapter books and tetherballs flying by, and shout out with my children and my students, not knowing where the sound and motion will take us.

A possible formula for a two-state solution

Policy wonks and wishful leaders who advocate the two-state solution as the cure for all that ails the Middle East and beyond have a serious credibility gap – there is no glimmer of readiness on the part of the Palestinians or their advocates.

The two-state solution cannot be turned on with the flick of a switch, instantly lighting up two states living peacefully and happily side by side. Realistically, the solution will have to be a gradual and graduated process in which Palestinians – the Palestinian Authority in the West Bank and Hamas in Gaza – start developing their own capacity to manage and run a viable state.

Ultimately, Palestinians will need to be committed and desire statehood. As in the Persian proverb, "The most significant property of a well is to produce water," dumping water into a deep hole won't make it a well. The desire to become independent must spring from within. Palestinians must take responsibility and become the masters of their own domain through a peaceful, negotiated and graduated process.

The Palestinians must realign their administrative goals and ambitions. In order to establish a state, first a dependable administration is needed. The administrators need to possess not only the confidence of their own people, but they must also gain credibility with Israelis and the broader international community.

In the absence of a crystal ball, but based on experience, and assuming the willingness of all partners, I would suggest that a reasonable timeframe for the process could be as short as seven and as long as 15 years, surviving various administrations on all sides. There will have to be milestones – measurement and reporting gates – that will allow all to see the success of each stage.

So, let's dissect an approach to getting Palestinians ready for statehood. This recipe requires goals, a framework of operation, a taskforce, funding and some partners.

The process would have to be established and monitored by a multilateral party. There would have to be a taskforce



World Affairs

Oliver Javanpour

associated with the process that would have a multi-pronged approach to developing and establishing various aspects of a potential state. The taskforce would consist of members of the multilateral partners with resources to help in the planning, design, development and implementation stages of the process.

A basic *Statehood-Preparedness Manifesto* could consist of the following basic sections:

- *Constitution* – which includes government and bureaucracy;
- *Economy* – which includes the central bank, taxation and business support, as well as import and export. Plans for establishing proper support infrastructure for micro, small and medium size businesses to flourish;
- *Safety and security* – which includes health care, welfare for economic safety and reliable policing and correctional facilities as part of security;
- *Infrastructure* – which includes transport, water and sewer, telecommunication networks;
- *Environment* – which includes water and air quality management as well as regulations under which industries would operate;
- *Education* – which includes review and formalization of all academic material, licensing bodies, and accreditation processes; and
- *Agriculture* – which includes farming, self-sustainabil-

ty, and collaboration with neighbouring states regarding best agri-management practices.

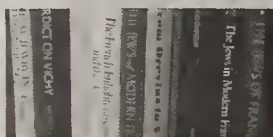
This recipe would require significant investment by the world community and resources and talents from the multilateral partners, including a viable funding formula associated with each milestone. Of course, we must make certain that the process does not become a boondoggle. There would have to be accountability, transparency and, most importantly, an exit strategy for Israel and the multilateral partners. No one wants yet another Oslo process.

Palestinians need to demonstrate that they are serious in their desire to join the international community. This desire requires certain commitments, such as: establishing true peace with all neighbours, results-oriented negotiations, preparing for statehood, addressing corruption and planning for prosperity.


Prosperity will not prevail if Palestinians continue to be in a constant state of war. Israel will probably be their largest trading partner so Israel and the Palestinian state will have to establish processes and economic linkages to allow businesses on both sides to be able to conduct commerce in a safe, regulated, and measured way. Palestinians must put in place policies that would attract expatriates with links to the outside world and bring credibility to the state. The expatriates could provide insight, expertise, knowledge and needed investment.

This may be an approach to getting started. There remain such thorny issues as Jerusalem, Judea and Samaria, the Gaza Strip and the liability of the land bridge, the Golan Heights, and, finally, the potential for territorial and land deals with the Syrians, Egyptians and Jordanians. These have not been discussed here and are the subject of future columns.

Israel must resist the ever-increasing calls and pressures for concessions – what is preventing peace and Palestinian statehood is not Israel giving up more land, or concessions on state security, but the fundamental desire of Palestinians to put in the effort needed to create their own state.



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A new book examines the place of Sephardim in America

Sephardic Jews in America:

A Diasporic History

By Aviva Ben-Ur

NYU Press 2009

Hardcover

321 pages

Book Review

Adam Kirsch

(JTA-Nextbook) A hundred years ago, if you walked the streets of New York City's Lower East Side, you would expect to hear Yiddish spoken all around you and to see storefronts covered in Hebrew letters spelling Yiddish words. But, as an article in the *Jewish Immigration Bulletin* noted in 1916, from time to time, you might come across "other signs in Hebrew characters that you perhaps cannot read" advertising establishments like Café Constantinople and Café Smyrna.

And the people who sat in those cafés – "Are they Jews? No, it cannot be; they do not look like Jews; they do not speak Yiddish. Listen: what is that strange tongue they are using? It sounds like Spanish or Mexican ... On your way home you think and wonder who these alien people can be who speak Spanish, yet are not Spaniards; speak Greek, yet are not Greeks; have Turkish as their mother tongue and wear turbans, yet are not Muslims."

The answer, of course, is that these mysterious people were Sephardim – descendants of the Spanish Jews who settled in the Ottoman Empire after they were expelled from Spain in 1492. But, as Aviva Ben-Ur shows in *Sephardic Jews in America: A Diasporic History*, it was remarkably difficult for the vast majority of American Jews, whose roots lay in Eastern Europe, to know how to think about their Sephardic neighbours.

As the description above makes clear, for Ashkenazi Jews, Jewishness was signalled by a few basic markers – above all, physical appearance (including skin colour) and knowledge of Yiddish. Could a Jew who spoke Ladino, which bears roughly the same relationship to medieval Spanish as Yiddish does to medieval German, really be considered a Jew at all?

That was the question one Ashkenazi woman posed in a letter to the editor of *La Bos del Pueblo* (The Voice of the People), one of the Ladino newspapers that briefly flourished in New York City in the first half of the

20th century. Clara wrote to ask about Jack, a Sephardic man with whom she had fallen in love.

"At first glance, I thought him Italian," she explained. "The way he spoke, his countenance and his gestures were like those of the Italians. But later, when we began seeing each other, he swore to me that he is a Spanish-speaking Jew."

The problem was that Clara's parents refused to believe it, and so they would not consent to the match.

"Now, I beg you," Clara implored the editor, "to tell me through your esteemed newspaper if it is possible that a Jew who doesn't speak Jewish, and doesn't look Jewish, can nevertheless have a Jewish soul."

The answer was just what Clara wanted to hear, and one hopes her parents read it: "Yes, Clara, the boy speaking Spanish, having Italian gestures, who can read our newspaper, is Jewish ... There are many examples of Sephardim living with Ashkenazim in the greatest harmony."

But, as Ben-Ur goes on to point out, things were not quite as rosy as *La Bos del Pueblo* made them seem. In fact, she writes, "marital liaisons between Ashkenazim and Eastern Sephardim were exceedingly rare during the first immigrant generation." So strong was Ashkenazi skepticism that, in Seattle, where there was a sizable Sephardic community, a Sephardic Jew was four times more likely to marry a Christian than an Ashkenazi Jew.

The story Ben-Ur has to tell, then, is largely one of miscommunication. But failures to communicate can be as revealing, in their way, as successes, and the ways Sephardic and Ashkenazi Jews thought about one another in the early-20th century offer some surprising insights into the construction of modern American Jewish identity. That is why *Sephardic Jews in America* offers so much food for thought, even though, as Ben-Ur readily acknowledges, Sephardic Jews were

never more than a tiny fraction of the Jewish population – "a minority within a minority."

A vast wave of Jewish immigrants arrived in the U.S. from Eastern Europe between 1880 and 1924, when restrictive immigration laws took effect. But the Ottoman Empire did not allow emigration until 1908, and, during the First World War, it was very difficult to leave Turkey, especially after the U.S. entered the war on the Entente side. That meant Sephardic Jews had a much smaller window of opportunity to come to America.

In 1920, of roughly 1.5 million Jews in New York City, there were, at most, 25,000 Sephardim. (Hard and fast numbers, Ben-Ur writes, are impossible to come by.) Even today, only about four per cent of the American Jewish population is non-Ashkenazi, and that includes later waves of immigrants from Iran and Arab countries.

Ben-Ur's focus is specifically on Ladino-speaking Jews who traced their ancestry back to Spain, in Hebrew, *Sepharad*, from which the word Sephardic derives. Yet one of her themes is the difficulty Sephardim found in claiming a name for themselves. For, just as America's older German Jews often tried to keep the new Polish and Russian arrivals at arm's length, so America's few well-established Sephardic families wanted to distinguish their own pedigrees, which led back to the colonial period, from those of the new Ottoman immigrants.

The very first Jews in North America had been *Western Sephardim*, Jews whose ancestors left Spain for Portugal, the Netherlands and England, and who came to the New World in the wake of those countries' colonial expansion. New York's Congregation Shearith Israel was established in the 17th century to serve these Jews, who spoke Spanish or Portuguese, not Ladino, and some of the most prominent Jews in American life, such as Benjamin Cardozo and Emma Lazarus, traced their roots back to those pioneers.

With the arrival of new, Ladino-speaking Jews, Ben-Ur shows, these established families sometimes tried to keep the name Sephardic for themselves, preferring to call the newcomers "Oriental" or "Levantine" Jews. In 1911, for instance, the Hebrew Immigrant Aid Society (HIAS) established a

Sephardic Bureau to help Ladino-speaking immigrants, who often fell through the cracks at Ellis Island because there was no one available to translate for them. But Shearith Israel pressured HIAS, successfully, to change the name to *Oriental Bureau*.

The same thing happened when the *Federation of Sephardic Societies*, a mutual-aid group, was compelled to rename itself the *Federation of Oriental Jews*. As Ben-Ur notes, in a period when immigration from "the Orient" – that is, East Asia – was banned, being labelled Oriental was not necessarily a good thing for these new Jewish arrivals.

"Does there exist in New York some Federation of Occidental Jews that we should call ourselves by an opposite name?" demanded one irate letter-writer in the Ladino newspaper *El Progreso*.

Ironically, even as the relationship between Sephardim and Ashkenazim showed strain, the myths and stereotypes associated with Sephardic Jews were largely positive ones. Ben-Ur devotes a chapter to the way that Ashkenazi schools and synagogues came to use the Sephardic pronunciation of Hebrew, influenced by the prestige of Palestinian Hebrew speakers. And many German and Eastern European Jews – like many American Jews today – cherished a highly idealized picture of Golden Age Spain as a time of Jewish flourishing, and particularly of successful Jewish assimilation.

Sephardic Jews could draw on this legacy for communal pride, as in a 1911 article from *La America* that Ben-Ur quotes: "The blood of Maimonides, Judah HaLevi, and the Abrahams still courses through our veins."

Yet this sort of myth could also prove to be a double-edged sword, when Ashkenazim observed that 20th-century Sephardic immigrants were not all Abrahams. Indeed, Ben-Ur notes, some Ashkenazi critics of Sephardim attributed to them the very vices – for instance, an excessive interest in bargaining – that Europeans attributed to Ashkenazim themselves. It isn't easy to be a minority group, but, as Ben-Ur shows, being a minority within a minority is harder still.

Adam Kirsch is the author of Benjamin Disraeli, a new biography in Nextbook's Jewish Encounters series. Reprinted from Nextbook.org, a new read on Jewish culture.



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Did you know about these accomplishments, good deeds and whereabouts?

At this solemn time of year, when we reflect on our behaviour and resolve to become better people, it is especially heartwarming to acknowledge the accomplishments, good deeds and whereabouts of our community members.

Thanks to everyone who has kept me informed. Keep it coming! If you know something we all should know, tell me so I can tell the community. My e-mail address is didyouknownottawa@gmail.com. Have a happy, healthy and peaceful New Year. L'Shana Tova.

We have read about Adam Mosecoe previously in this column and, no doubt, with his impressive array of accomplishments, we will continue to hear only good things about him. He was among 30 Ottawa area students to receive a \$25,000 Canada Millennium Scholarship Foundation Excellence Award, which he will apply to his studies at the University of Ottawa. The 17-year-old Nepean High School graduate was the 2009 class valedictorian and was also selected by the school's principal to receive the Student Recognition Award.

First year university student Benji Finestone spent some of his summer vacation volunteering in Benin, West Africa with a group called Canada World Youth. He worked in a residential rehabilitation centre for children with physical or mental handicaps. The kids live at the centre with their families, crowded into rooms of 30 beds each, one bed per family. Many of them have diseases like polio, which has been eradicated in western countries like Canada. While in Benin, he lived with an African host family and spoke French, the country's official language.

Is she or isn't she? First the media reported that Janet Yale



Did you know?

Benita Baker

was going to challenge David Pratt for the federal Liberal nomination in the Ottawa West-Nepean riding. Then, Janet announced that she would not contest Pratt in that riding, but was considering other options. We were at the edge of our seats. A week later, the suspense was over. Janet confirmed that she will seek the federal Liberal nomination in Ottawa Centre.

How time flies when you are in a position of power! It seems like we were just applauding the election of Barbara Farber as President of UIA Federations Canada. Now, three years later, Barbara's groundbreaking term has ended. In June 2006, when she was named president-elect of UIA, she was the first woman and the first person from outside Toronto or Montreal to hold this position in the history of the restructured central organization. What's next for the volunteer extraordinaire? She says she wants to coast for now.

Also close to the end of his pioneering tenure as leader of the world's oldest Jewish human rights, community action and humanitarian organization, Moishe Smith will be stepping down as president of B'nai B'rith International (BBI) in

December. Smith was one of the youngest presidents as well as the first non-American to hold BBI's top leadership position. During his whirlwind three-year term, he met with several influential world leaders, including the Pope, former U.S. president George W. Bush, UN Secretary-General Ban Ki-Moon and Cardinal Edward Egan, archbishop of New York.

Mazal Tov to Eva and Harry Simkover who celebrated their 65th wedding anniversary on August 27.

And you think you have a long commute to work! Oracle database specialist Michael Abbey has taken a five-month contract with the Ministry of Finance and Economic Development in Ethiopia. To find out more about his African adventure, check out his blog – michaelabbey.blogspot.com.

Philanthropist David Smith has made headlines yet again with the announcement that he has donated \$200,000 worth of medical equipment to a hospital in Tanzania. This is not his first donation to African hospitals. In the past three years, he has shipped 31 containers of medical supplies to various African countries.

Tennis pro Jesse Levine, currently ranked 122 in the world, stopped by Ottawa on his way to the Rogers Cup in Montreal. While in town, the 21-year-old former Otawan, who now lives in Florida, played an exhibition match and, no doubt, visited with friends and family.

Summer is a busy time for commercial real estate broker Manny Agulnik, but it has nothing to do with the economy. An avid cyclist, Manny has been organizing bicycle tours for 14 years. His spring Ottawa-to-Kennebunkport, Maine trip is so popular that he added another one in August. Also in August are his cycle tours to Denmark and the Netherlands.

Klezmatiks members collaborate on adaptations of Chassidic religious songs

Frank London & Lorin Sklamberg
Tsuker-zis
Tzadik
tzadik.com

Frank London – who plays trumpet, alto horn, flugelhorn and harmonium – and singer-accordionist Lorin Sklamberg have been mainstays of the Klezmatiks, one of the most essential bands of the klezmer revival, since the group's inception more than two decades ago.

London and Sklamberg are both musically active in groups and collaborations beyond the Klezmatiks and this is the third in a series of the pair's collaborations on religious songs they've adapted from various Chassidic traditions. The first, *Nigunim*, focused on wordless melodies, while the second, *The Zmiros Project*, with keyboardist Roh Schwimmer, was Sabbath songs. *Tsuker-zis* adapts songs and prayers associated with specific holidays and festivals including Rosh Hashanah, Yom Kippur, Sukkot, Passover and Chanukah.

London and Sklamberg use a remarkably diverse musical palette in these adaptations. You can hear the influence of jazz trumpeter Miles Davis in London's playing on their deeply contemplative version of "Our Parent, Our Sovereign (Ovinu Malkeynu)," from the Rosh Hashanah and Yom Kippur liturgies. A joyous Passover song with an impossibly long title, "Mighty, Blessed, Great, Prominent, Glorious, Ancient, Meritorious, Righteous, Pure, Unique, Powerful, Learned, King, Enlightened, Exalted, Brave, Redeemer, Just, Holy, Merciful, Almighty, Omnipotent is Our God," has a klezmer-meets-ska arrangement with noisy, but somehow suitable, electronic effects.

In the best folk music tradition, these songs combine something that seems very familiar with something that is somehow wonderfully weird.

Special credit also needs to be given to the superb musi-

cians – guitarist Knox Chandler, Armenian oud virtuoso Ara Dinkjian and Indian percussionist Deep Singh – who join London and Sklamberg on this recording.

Beyond the Pale
Postcards
Borealis
beyonddthepale.net

Postcards is the third CD by Beyond the Pale, the Toronto-based klezmer band led by mandolinist Eric Stein, the artistic director of Ashkenaz, Toronto's biennial festival of Yiddish and Jewish culture.

In addition to Stein, Beyond the Pale also features two violinists, Bogdan Djukic and Aleksander Gajic, both of whom were established classical musicians in their native Yugoslavia; accordionist Milos Popovic, who also began his career in Yugoslavia; clarinetist Martin van de Ven, a former member of the Flying Bulgar Klezmer Band; and bassist Bret Higgins.

While most of the album is instrumental, Israeli vocalist Vira Lozinsky joins them for three songs including "An Old Legend," which combines a traditional Romanian tune with new Yiddish lyrics in a swinging arrangement that features Stein on cimbalom, a type of hammered dulcimer.

Whether playing up tempo toe-tappers like "Magura," or slower, contemplative pieces like "Meditation," a Chassidic nigun, Beyond the Pale's creative arrangements never fail to engage.

Half of the tunes were written by members of the band and they reflect the various musical backgrounds of the composers. Stein's "Split Decision" has a throbbing Eastern European, almost classical, groove that variously brings each of the various musicians to the fore for riveting solos. "Back to the Beginning" is in an intense piece characterized by shifting moods that was written by Gajic during the NATO bombing



Music

Michael Regenstein

campaign in Belgrade in 1999.

Tim Sparks

Little Princess: Tim Sparks Plays Naftule Brandwein
Tzadik
timsparks.com

Naftule Brandwein, who came to America in 1908 and became known as the "King of the Klezmer Clarinet," was, arguably, the greatest of the first generation klezmer musicians in the New World. His 78 RPM recordings, now reissued on CD, have provided inspiration and tunes to countless klezmer revival bands in recent years.

This set of 10 Brandwein pieces is the fourth excursion into Jewish music by Tim Sparks, a highly innovative guitarist from Minnesota best known for his recordings of folk, jazz and blues. Working with bassist Greg Cohen – known for his work with Tom Waits – and Brazilian percussionist Cyro Baptista, Sparks has done a superb job of reimagining music composed for the clarinet as finger-style guitar pieces.

Owing to the origin of the music, and certainly to the contributions of the percussionist, there's an Eastern Europe-meets-South America groove to many of these tunes. These are not traditional klezmer interpretations, but it is a fine album of Jewish music that will have great appeal to lovers of sublime acoustic guitar playing.

A healthy Rosh Hashanah lunch or dinner

This year, in addition to a sweet new year, why not begin the year right with a healthy Rosh Hashanah lunch or dinner. For the main course, begin with heart healthy Chickpea Crusted Halibut with Rhubarb Vinaigrette.

My girlfriend, Marla, made it for me this summer and it was amazing. The chickpea coating is basically a falafel mixture and it gets pan-fried on the fish. It is crispy and light. The rhubarb vinaigrette is simple to prepare and elevates the dish to a whole new level.

My girlfriend discovered the recipe in the *New York Times Magazine*. This recipe originated at Taluta's Table, a gourmet market in Kennett Square, PA (about 30 miles west

of Philadelphia). After the market closes each day, they serve a seasonal eight-course tasting menu, a *Farmtable Dinner*, to just one party per evening. One group of eight to 12 guests is served an elaborate menu of only the finest ingredients at their best. Reservations are required one year in advance!

Marla served the fish with a multi-grain salad. She used barley, kamut kernels, wild rice and wheat berries. Wheat berries and kamut are both available at health food stores like Rainbow Foods. These whole grains need to be soaked overnight and take about 30 to 60 minutes to cook the next day.

Multi-Grain Salad

Serves 6

This recipe comes from the June 2009 issue of *Gourmet Magazine*.

The soaking and cooking of the grains in this salad take a bit of time, but all the grains can be cooked up to two days ahead, and refrigerated until you are ready to assemble the salad.

Some wheat berries come presoaked, so read the package carefully. If yours are presoaked, no need to soak overnight as described in the recipe's first step. Just proceed with cooking.

The original recipe calls for 6 cups of assorted cooked grains, so feel free to use whatever grains you like.

For those not that familiar with cooking grains, I have included very detailed instructions.

3/4 cup wheat berries
3/4 cup kamut kernels
3/4 cup pearl barley
3/4 cup wild rice

2 heads garlic
1 tablespoon olive oil

1/3 cup finely chopped carrot

2 tablespoons sherry vinegar
1/4 teaspoon salt
1/4 teaspoon black pepper
1/2 cup extra-virgin olive oil

3/4 cup finely chopped red bell pepper
3/4 cup finely chopped yellow bell pepper
1/3 cup finely chopped zucchini
1/3 cup finely chopped celery
2 tablespoons finely minced green onion
2 tablespoons finely chopped Italian (flat leaf) parsley
1 tablespoon chopped tarragon
1 tablespoon chopped dill

Place wheat berries in a strainer and rinse under cold water. Put rinsed wheat berries in a medium-sized

saucepan and cover with about 2 inches of water. Cover and let them soak overnight.

Drain the water in the morning and rinse the wheat berries once more. Add 2 1/4 cups of water and 1/2 teaspoon salt to the wheat berries and bring to a vigorous boil. Reduce the heat and simmer for 1 hour, uncovered, or until they split open and turn chewy. Let cool.

Place kamut kernels in a strainer and rinse under cold water. Put rinsed kamut in a medium-sized saucepan and cover with 2 inches of cold water. Cover and let them soak overnight.

Drain the water in the morning and rinse once more. Add 2 1/4 cups water and 1/2 teaspoon salt and bring to a boil. Turn down heat and simmer, uncovered, for 30-40 minutes until tender. Let cool.

Place pearl barley in a strainer and rinse under cold water. Put rinsed barley in a medium-sized saucepan and cover with about 2 inches of water. Cover and let them soak overnight.

Drain the water in the morning and rinse the barley once more. Add 2 1/4 cups of water and 1/2 teaspoon salt to the barley and bring to a vigorous boil. Reduce the heat and simmer, covered, for 15 minutes. Let cool.

Wash wild rice in 3 changes of hot tap water, drain. In a saucepan, bring rice, 3 cups cold water and 1/2 teaspoon salt to a boil. Reduce heat to low and cover. Simmer for about 30-45 minutes until the rice is tender and the water has been absorbed.

Drain at the 30 minute mark for chewier rice. Rice should be tender but not mushy. Some kernels will be open but others will be just tender.

Preheat oven to 450 degrees F. Cut off and discard top 1/2 inch of garlic heads, exposing cloves. Drizzle with 1 tablespoon olive oil and wrap in foil. Roast garlic until centres of cloves are tender when pierced with a knife, about 40 minutes. Cool and squeeze roasted garlic out of its skin and mash with fork.

While garlic roasts, cook carrots in boiling water until just tender, about 2 minutes. Drain in a sieve and rinse under cold water to stop the cooking.

Whisk together garlic, vinegar, salt, pepper, and 1/2 cup olive oil in a large bowl. Add grains and remaining ingredients and toss. Season to taste with salt and pepper.



Made with Love

Cindy Feingold

Admittedly, this is not fast food, but all the cooking of the grains can be done up to two days ahead. The dressing can also be made in advance and the veggies can be chopped up early in the day. At serving time, all you have to do is mix.

Chickpea-Crusted Halibut with Rhubarb Vinaigrette

Serves 6

1 cup dried chickpeas
Half of a small onion, diced
Salt
1/2 teaspoon red chili powder
4 cloves garlic, chopped
1 teaspoon ground cumin
1 teaspoon baking powder
5 tablespoons flour
2 tablespoons chopped parsley
2 tablespoons chopped cilantro

1 cup peeled and chopped rhubarb
1 teaspoon honey
3 tablespoons red-wine vinegar
Freshly ground black pepper
1/4 cup vegetable stock
1/2 cup extra-virgin olive oil
1 shallot, finely chopped

3 tablespoons vegetable oil
6 five-ounce thick halibut fillets, skin removed

The night before, cover the chickpeas in water by 2 inches. Refrigerate.

Make the crust by draining the chickpeas and pulsing them in a food processor with the onion. Add 1 teaspoon salt, the chili, garlic, cumin, baking powder and flour and pulse until the mixture cakes together. Add the parsley and cilantro and pulse just to combine. This mixture can sit in the fridge for up to eight hours.

Prepare the vinaigrette. In a medium skillet, combine the rhubarb and 2 tablespoons of water. Gently boil, covered, until just tender, about one minute. Let cool. In a food processor, pulse together the cooled rhubarb and cooking water, honey and vinegar along with a pinch of salt and pepper. While pulsing, add the vegetable broth, then drizzle in the olive oil. Stir in the shallot. Season to taste with salt and pepper. The vinaigrette can be prepared up to two days ahead and refrigerated.

Place a large sauté pan over high heat and add the vegetable oil. Season the halibut fillets with salt and pepper and coat one side of each with a 3/8-inch layer of the chickpea mixture. When the oil starts to ripple, place the fish, crust side down, into the hot oil, reduce the heat to medium and cook for 2 to 3 minutes. Flip the fish and cook until just opaque, 4 to 5 minutes more. To serve, drizzle some vinaigrette in the centre of each plate and top with a piece of fish.



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An exquisite book of Bible stories to start the New Year

I have long found it curious that, on Rosh Hashanah, when we celebrate the *birthday of the world*, neither the Torah readings nor the Haftarah readings are about creation. Rather, they are about childbirth, faith, obedience to God and God's covenant with Abraham. In other words, the readings are about responsibility – both God's and humanity's.

One reason may be that Judaism celebrates more than one New Year. Simchat Torah, when traditional congregations finish reading the Torah and begin anew, is considered a New Year for the Torah. The story of creation is first in line to be read then.

Nevertheless, regardless of which Torah readings are associated with specific holidays, the following exquisite book of Bible stories is a great start to the New Year.

JPS Illustrated Children's Bible

Retold by Ellen Frankel

Illustrated by Avi Katz

The Jewish Publication Society 2009

240 pages. Ages 5 and up.

Storyteller *par excellence* Ellen Frankel, the recently retired CEO and editor-in-chief of the Jewish Publication Society, is a scholar of Jewish midrash and folklore. I mention that because it quickly becomes evident that she has used all of her learning, skills, devotion and love of Judaism to write not only a well-told book of Jewish Bible stories, but also one that achieves her goal of being meaningful to 21st century children. That is no small feat! It involves balancing traditional Jewish needs and goals with modern ones. How? By using a style of communication, in this case classic storytelling, that respects both the old and new cultures in which contemporary Jews live.

The *JPS Illustrated Children's Bible* consists of 53 stories selected from all the books that make up the Jewish Bible: 34 are from the Torah, 16 from the Prophets and three from the Writings. Each story meets one of two criteria: either it is a good story for children in its own right, or its inclusion is critical to our understanding of the "Jewish national story."

As for translation, Frankel based her storytelling on the 1985 JPS English translation of the Bible which, she says, emphasizes the "simple, narrative style of the Bible," while trying to "capture the idiomatic nuances of Biblical Hebrew." Again, that is no small feat.

As I read and reread the stories, I was struck by the graceful, gentle flow of the language, even when old idiomatic styles of phrasing are used. True, many of the stories are harsh and some are sexual. Yet, Frankel's story-



Kid Lit

Deanna Silverman

telling reaches out to her audience, offering comfort and warmth as she relates the harsh realities of Biblical life.

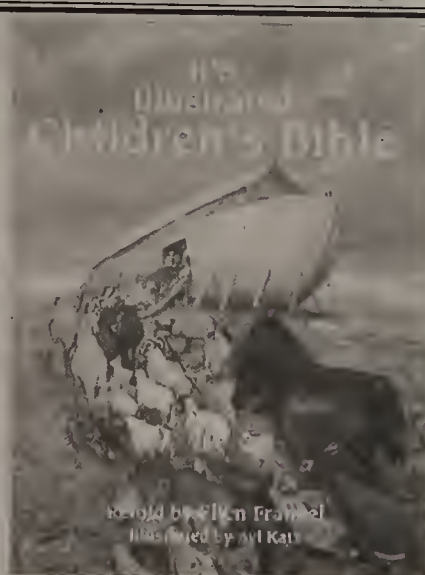
Best of all, Frankel neither conceals nor tries to answer the numerous questions that might come to mind as children hear or read these stories. For example, in the Rosh Hashanah reading, "The Binding of Isaac," why was Isaac so docile? Was he being tested as well as Abraham? And in "The Ten Plagues," why did God want the Israelites to take gold, silver and clothing from the Egyptians when they finally left Egypt? Isn't it better to travel light?

Indeed, it is important to encourage our children to ask questions about each story. After all, questioning is the basis of midrash and our life-long learning of the Bible, Judaism's "core curriculum" for moral, intellectual and religious development.

So far, I've only dealt with Frankel's writing, but the book's title, *JPS Illustrated Children's Bible*, emphasizes pictures. The illustrations have to be equally good. And they are. The collaboration of storytelling and art is captivating. Avi Katz's pictures are plentiful and full colour fabulous. They bring the stories to life by anchoring them in time and place while conveying a sense of wonder.

The over-all design of the *JPS Illustrated Children's Bible* is exceptional. Lavish and awash in colour, the stories are presented as though written on parchment with a luminosity all of their own. In sum, the *JPS Illustrated Children's Bible* is a treasure that will stand the test of time for generations to come. Don't miss it!

From my family to yours, *Shana Tova!* May the New Year bring only good for us and for all Israel.



Retold by Ellen Frankel; illustrated by Avi Katz

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*Shana Tova
to our friends
in the Jewish Community*

Happy New Year to
the Ottawa Jewish
Community

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Meeting a bureaucrat in 1971

When a group of us were hired by the federal government to work on *Youth Language* in 1971, we had no idea what we were supposed to do.

In the middle of the summer, we were notified that our area supervisor for the Youth Culture Project was to visit us to check up on our progress.

Ooops!

Carly and I were chosen by our colleagues to bite the bullet and meet him at the Bagel Restaurant on College Street at lunch.

We took a seat facing the door.

A huge, wild-haired man approached and sat down. He had a large bushy beard and wore what looked like a yellow undershirt, khaki shorts and lumberjack boots.

As we sat in complete silence he straddled the chair

opposite us and said, "Hi, glad to see you could make it. Did you order yet? No? Well let me get you some stuff. We'll put it on my expense account."

He called over the waitress and ordered three bagels and three vegetable borsht.

"They make the best," he explained and licked his lips, or seemed to as there was some movement under his moustache.

"What a drag," he said. "I have to haul my ass all over southern Ontario just to check on these damned projects. Know where I can get some weed? Hey, did you guys hear what happened out west?"

"Uh, no," I replied.

"What a pisser. Some of the participant-observers got busted for smoking up. Some of their group was undercover pigs who grabbed them after they had a few tokes and it's this big scandal. Oh and Georgia Strait did a huge exposé on the whole youth culture project. What a frickin' scream. They hyped it as a government plot. No shit. The government man they quoted sounded like an idiot. No surprise there. The guy is lunched out."

The waitress arrived with our food. We watched in fascination as our supervisor slurped up his borsht and murdered the bagel in a few bites. It was hard to tell how he got the food through his beard. There was no perceptible opening in the hair. Maybe he just strained it through, using the hair like a sieve.

He burped, leaned back in the chair and put his arms behind his head, exposing two of the hairiest arm pits I have ever seen.

"Well, what have you guys been up to? What's the story?"

Neither Carly nor I could speak. We were mesmerized, I think, by the hair. Hair here, hair there, hair everywhere.

He smiled, or at least his beard and mustache seemed to shift, and said, "Look, confidentially, I don't really give a rat's ass what you're doing. Are you ripping off the Man? That's all I want to know. Make it up. Viva la revolution. Say, are you guys busy today or can we go somewhere and get a joint?"

I jumped up and grabbed Carly by the arm.

"No, no, we've got to go! We said we were going to meet the rest of the team and make plans after this meeting and..."

"Yeah sure, blow me off. Well I can't hang in this joint too long anyway. Won't you stay for a coffee?"



Ruben Friedman

Humour me, please

"No thanks," we both said at the same time and hustled out of the restaurant.

Carly looked at the sidewalk.

"I had to get out of there," she said. "What do we do?"

I paused. What could we do for a bureaucrat like that? And then it came to me.

"I think we just figured out what youth language sounds like."

We both smiled and laughed. This would be our report.

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to the Ottawa Jewish Community

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Birthday wishes to:
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daughter by Joan Bloom and family.
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their granddaughter by Joan Bloom.
Speedy recovery to:
Shari Silber by Suzanne and Harvey Belfer.

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edges with thanks contributions to the
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Special anniversary wishes to:
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Abelson.

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Anniversary wishes to:
Roslyn and Arnie Kimmel by Norman and
Myrna Barwin.

**MARTIN AND ELLIE BLACK
ENDOWMENT FUND**

Mazel Tov to:
Martin and Ellie Black on the recent marriage
of their daughter Andréa to Michael Charto by
Shelley, Stuart, Nina, PJ and Marshall Rothman.

RONALD BODNOFF MEMORIAL FUND

In memory of:
Ethel Taylor by Rhoda Bodnoff.

**DAVID AND QUEENIE COHEN
MEMORIAL FUND**

In observance of the Yahrzeit of:
Reuben Kalin, a beloved father, zaidie by
Judith and David Kalin and family.

DOLANSKY FAMILY FUND

Anniversary wishes to:
Donna and Bernie Dolansky on their 40th
anniversary by Mera and Bill Goldstein; by
Sheila and Arthur Greenspoon; by Agnes and
Jack Lehrer; by Ingrid and Gerry Levitz; by
Barbie and Lenny Farber; by Alyce and Allan
Baker; and by Bill and Flora Silverman.

**SAM AND SUSAN FIRESTONE
ENDOWMENT FUND**

Special birthday wishes to:
Barry Davis by Sam and Susan Firestone.
Speedy recovery to:
Gord Kushner by Susan, Sam, Lindsay,
Jessica and Daniel Firestone.
Sarah Swedler by Susan, Sam, Lindsay,
Jessica and Daniel Firestone.

FLORENCE FAMILY MEMORIAL FUND

In observance of the Yahrzeit of:
Esther Smith, a dear mother by A.L., Ann and
Leanne Smith.
In memory of:
Fern Eisenstadt by A.L., Ann and Leanne
Smith.

**ROZ AND STEVEN FREMETH
FAMILY FUND**

Mazel Tov to:
Roz and Steven Fremeth on their son, Adam,
receiving his PhD from University of Minnesota
by Shelley Rothman and family.

**ALFRED AND KAYSA FRIEDMAN
ENDOWMENT FUND**

In memory of:
Irene Kronick by Kaysa and Alfred Friedman.

**GEORGE AND MARY GOLDBERG
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In memory of:
Mary Goldberg by Jane and Robert Erskine.

**HERB AND DENA GOSEWICH
ENDOWMENT FUND**

In memory of:
Ethel Taylor by Dena and Herb Gosewich.
R'fuah Sh'lemah to:
Cantor Moshe Kraus by Dena and Herb
Gosewich.

Mazel Tov to:
Shirley Greenberg on receiving the Order of
Canada by Dena and Herb Gosewich.

Anniversary wishes to:
Roslyn and Sam Gershon on their 50th
anniversary by Dena and Herb Gosewich.

**DOROTHY AND HY HYMES
ENDOWMENT FUND**

In memory of:
Charles Pleff by Dorothy and Hy Hymes.

**LIBBY AND STAN KATZ FAMILY
COMMUNITY ENDOWMENT FUND**

Anniversary wishes to:
Libby and Stan Katz by Sally and Morton
Taller; and by Bert Palmer.
Norman and Arlene Glube by Libby and Stan
Katz.

**ARTHUR AND SARAH KIMMEL
MEMORIAL FUND**

In memory of:
Barbara Mirsky by Roslyn and Arnie
Kimmel.
Irene Kronick by Roslyn and Arnie Kimmel.

KRANTZBERG KRANE FAMILY FUND

Anniversary wishes to:
Marvin and Brenda Segal by Joshua Krane
and Jaclyn Schwartzman.

**ANNICE AND SYDNEY KRONICK
FAMILY FUND**

Mazel Tov to:
Jared Kushner and Ivanka Trump on their

Continued on page 74

*May this New Year
guide us along the road
of understanding,
respect and tikun olam.*

*Shana Tova V'Metukah ~
Good health, happiness
and peace*

Ottawa Jewish Community Foundation



FOUNDATION DONATIONS

engagement by Richard and Alice Kronick.

Charles and Seryl Kushner on the engagement of their son Jared to Ivanka by Richard and Alice Kronick.

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Anniversary wishes to:

Roz and Arnie Kimmel on their 40th wedding anniversary by Joan and Russell Kronick and family.

ISSIE AND EDITH LANDAU ENDOWMENT FUND

Mazel Tov to:

Maureen Katz on her retirement by Edie Landau.

SALLY AND ELLIOTT LEVITAN ENDOWMENT FUND

Thinking of you:

Sarah Swedler by Sally and Elliott Levitan.

Gerry Levitz by Sally and Elliott Levitan.

Mazel Tov to:

Stephen Victor on his Honorary Fellowship from the Hebrew University of Jerusalem by Sally and Elliott Levitan.

In memory of:

Nancy Ritt Hoadley by Sally and Elliott Levitan.

Jeanette Pelcovits by Sally and Elliott Levitan.

**The unveiling
of a monument
in loving memory of**

**Mary
Goldberg**

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Sunday,

September 13, 2009

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Beth Shalom Section

Family and friends

are welcome to attend.

ERNEST AND IDA LEVITZ MEMORIAL FUND

Thinking of you:

Ingrid and Gerry Levitz by Donna Riback.

Speedy recovery to:

Gerry Levitz by the Partners of Brazeau Seller LLP; by Don Brazeau; and by Ron and Avelce Prehogan.

JOHN AND ESTELLE LIBERMAN ENDOWMENT FUND

In memory of:

Arthur Lewin by Estelle and John Liberman.

ARNOLD AND ROSE LITHWICK MEMORIAL FUND

Special anniversary wishes to:

Barry and Marieta Lithwick by Yvonne and Harvey Lithwick and family.

DAVID LOEB FAMILY FUND

Birthday wishes to:

David Loeb by Sid and Barbara Cohen and by Carole and Norman Zagerman.

GERALD AND MARY-BELLE PULVERMACHER FAMILY ENDOWMENT FUND

Mazel Tov to:

Paula and Bobbie Smith on the birth of their grandson, Hugo by Mary-Belle and Gerry Pulvermacher.

Sheldon and Trudy Wiseman on the birth of their grandson, Ari Nathan by Mary-Belle and Gerry Pulvermacher.

MOE AND SARAH RESNICK ENDOWMENT FUND

Thinking of you:

Gerry Levitz by Sam and Roberta Goldmaker.

FLORENCE AND GDALYAH ROSENFELD ENDOWMENT FUND

Congratulations to:

Dr. Giachino on receiving the Order of Canada by Florence and Gdalyah Rosenfeld.

Anniversary wishes to:

Hy and Ruth Calof on their 50th anniversary by Florence and Gdalyah Rosenfeld.

SOL AND ZELAINE SHINDER ENDOWMENT FUND

Anniversary wishes to:

Sol and Zelaine Shinder by Joan and Russell Kronick and family.

LORNE AND LAURIE SHUSTERMAN FAMILY FUND

Mazel Tov to:

Amie Vered on his election to the Carleton University Board of Governors by Lorne, Laurie, Zak and Ben Shusterman.

JACK AND SARAH SILVERSTEIN FAMILY ENDOWMENT FUND

Condolences to:

Rafi and Marilyn Shemtov on the loss of a dear mother and grandmother by Sarah and Jack Silverstein and family.

MAX AND PHYLLIS STERNTHAL FAMILY FUND

Condolences to:

Harvey Geller on the loss of his brother by Phyllis and Max Sternthal.

In memory of:

Jean Richmond by Phyllis and Max Sternthal.

JAY B. TALLER MEMORIAL FUND

In observance of the Yahrzeit of:

Norman Taller by Sally and Morton Taller.

SAMUEL AND ANNE TALLER ENDOWMENT FUND

Mazel Tov to:

Joszi Gottlieb on his 3rd Bar Mitzvah by Marilyn and Wendy Waserman.

In memory of:

Ethel Taylor by Marilyn Waserman.

IRVING AND ETHEL TAYLOR ENDOWMENT FUND

In memory of:

Ethel Taylor by Joan and Russell Kronick and family; by Joel and Carole Eisenstat; by

Roxanne Carlisle; by the Sitzer family; by Edward and Muriel Bellman; by Edward Sullivan; by David and Joy Kardisb; by the Theile family; by Harriet and Irving Slone; and by Susannah Dalfen.

IRVING AND DIANE WEXLER FAMILY FUND

Mazel Tov to:

Barry and Marcia Cantor on the engagement of their son by Michael and Muriel Wexler.

Condolences to:

Sonny Segal on the loss of his sister by Michael and Muriel Wexler.

THE SAUL AND EDNA GOLDFARB B'NAI MITZVAH PROGRAM

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Mazel Tov to:

Tal Gilboa on her upcoming marriage by Judy, Jonathan, Mara and Rebecca Bosloy.

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In memory of:

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*Best wishes for a sweet,
happy and healthy New Year.*

Shana Tava

*Mitchell Bellman, Nicola Hamer
Emma, Noah and Abby*

*May you be inscribed
for a year of good
health and happiness.*

*Sarah & Jack
David & Lev
Silverstein*

*May you be inscribed
for a year of good
health and happiness.*

*Helen and Chaim
Gilboa
and family*

*From our family to yours, best wishes
for a healthy and happy new year.*

Shana Tova.

*Li, Arnie, Ariel, Danya, Jordana,
Alexandra, Michael and Tori Vered*

*From our family to yours, best wishes
for a healthy and happy new year.*

Shana Tava.

*Mendy Taller,
Natalie & James, Nina & Jason*

*From our family to yours, best wishes
for a healthy and happy new year.*

Shana Tava.

*Archie and Linda Cogan
Lisa, Jayme, Tara, Liam and Jasper*

*May you and yours be richly blessed
throughout the coming year
with health, peace and prosperity.*

*Ian, Randi, Jonathan,
Matthew and Adam Sherman*

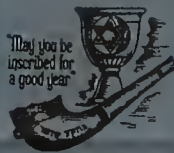
HAPPY ROSH HASHANAH

*Best wishes for a healthy
and happy New Year. Shana Tava.*

Rickie and Martin Saslove

*May you be inscribed
for a year
of good health
and happiness.*

*Larry and Sheila
Hartman*



*From our family to yours,
we wish you
a year of peace and prosperity,
health and happiness.*

Linda, Steven, Jessica and Lorne Kerzner

*Best wishes for a healthy
and happy New Year. Shana Tava.*

*Margo, David,
Aaron and Gail Kardish*

*May you be inscribed
for a year of joy and blessings.*

Jessie and Joe Murray

*Best wishes for a healthy
and happy New Year. Shana Tava.*

*Walter, Karen,
Steven and Mitchell Fogel*

*Best wishes for a healthy
and happy New Year. Shana Tava.*

*Rhoda and Jeffrey Miller
Howard and Sara*

*May you and yours be richly blessed
throughout the coming year
with health, peace and prosperity.*

Chick and Rose Taylor

*May the
new year
bring
all the blessings
of peace,
health
and prosperity.
Shana Tova.*

*The Staff
of the
Ottawa Jewish
Bulletin*



WHAT'S GOING ON

September 7 to 20, 2009

For more community listings,
visit ottawa.planitjewish.com



WEEKLY EVENTS TUESDAYS

Israeli folkdancing, learn dances, have fun, no experience or partner necessary. Hillel Academy, 31 Nadolny Sachs Private, 7:00 pm. Info: 613-722-9323.



CANDLELIGHTING BEFORE

Sep 11 ☆ 7:03 pm
EREV ROSH HASHANAH
Sep 18 ☆ 6:50 pm
ROSH HASHANAH
Sep 19 ☆ after
7:50 pm

WEDNESDAY, SEPTEMBER 9

Seniors drawing class, sponsored by Jewish Family Services, 2255 Carling Avenue, suite 300 2:00 pm. Info: 613-722-2225.

Annual barbecue, sponsored by Hillel Ottawa, Hillel House, 284 Laurier Avenue, 5:00 pm. Info: 613-236-2345.

THURSDAY, SEPTEMBER 10

Gymboree at the Soloway JCC, sponsored by Shalom Baby. Free fun class for babies and parent/caregiver, 10:30 am. Info: 613-798-9818, ext. 243.

Best of Hebrew U. sponsored by the Canadian Friends of Hebrew University, Ottawa Chapter: an evening of enlightenment with world-renowned professors from the Hebrew University of Jerusalem, Congregation Agudath Israel, 1400 Coldrey Avenue, 5:00 pm. Info: 613-829-3150.

FRIDAY, SEPTEMBER 11

Chabad Student Network school-year kickoff Shabbat dinner, a Chinese food feast, 29 Gilmour Street, 6:30 pm. Info: 613-601-7701.

JET on campus student Shabbat experience, delicious food, great socializing and inspiring conversation at the home of Rabbi and Ayala Gross, 15 Sandcliffe Terrace, 6:30 pm. Saturday lunch also offered. Info: RabbiAGross@gmail.com.

Agudath Israel Shabbat Dinner, community welcome, 1400 Coldrey Avenue. Services 5:00 pm; dinner 6:30 pm. Info: 613-728-3501.

SUNDAY, SEPTEMBER 13

Biking for Bubbies fundraiser in support of the Bess and Moe Greenberg Family Hillel Lodge starts at Hillel Lodge and follows a 54-km route, 10 Nadolny Sachs Private, 9:00 am. Info: 613-727-1995 or

613-722-0086.

Soloway JCC 11th Anniversary Open House where you can get a taste of a variety of fitness, aquatic and interest courses throughout the day. Bagel bar brunch will be served, activities begin at 9:15 am. Info: 613-798-9818, ext. 271.

Yiddish Day: a day devoted to Yiddish, sponsored by the SJCC and the Vered Canadian Jewish Studies Program of the University of Ottawa, features Yiddish teacher and singer Janie Resnitz, conversational classes, brunch, lecture on Yiddish literature, a film screening and a song workshop, 10:00 am. Info: 613-798-9818, ext. 254.

Kickoff barbecue, sponsored by the Chabad Student Network, where you can chill, hang out, meet new people, bring friends and enjoy burgers, steaks, fries, beer and live music, 29 Gilmour Street, 5:00 pm. Info: 613-601-7701.

TUESDAY, SEPTEMBER 15

Jewish Federation of Ottawa Campaign Kickoff, featuring Henry Winkler, a.k.a. "The Fonz," Centrepointhe Theatre, 101 Centrepointhe Drive, 7:30 pm. Tickets: 613-580-2700. Info: 613-798-4696, ext. 241.

WEDNESDAY, SEPTEMBER 16

Let's do Lunch, sponsored by Jewish Family Services and Congregation Agudath Israel, monthly lunch and entertainment program, 1400 Coldrey Avenue,

12:00 pm. Info: 613-728-3501.

THURSDAY, SEPTEMBER 17

Lomir Reyn Diddish, a Yiddish-speaking group hosted by Jewish Family Services, 2255 Carling Avenue, suite 300, 10:00 am. Info: 613-722-2225, ext. 325.

FRIDAY, SEPTEMBER 18

Erev Rosh Hashanah

SATURDAY, SEPTEMBER 19

Rosh Hashanah

COMING SOON

SUNDAY, SEPTEMBER 27
Erev Yom Kippur

MONDAY, SEPTEMBER 28
Yom Kippur

WEDNESDAY, NOVEMBER 4
Meeting of the members of the Jewish Federation of Ottawa, 7:00 pm. Info: 613-798-4696, ext. 236

Unless otherwise noted, activities take place at The Joseph and Rose Ages Family Building, 21 Nadolny Sachs Private.

This information is taken from the community calendar maintained by the Jewish Ottawa InfoCentre. Organizations which would like their events to be listed, no matter where they are to be held, should send the information to InfoCentre co-ordinator Benita Siemiatycki via e-mail at bsiemiatycki@jewishottawa.com or fax at 613-798-4695. She can also be reached by telephone at 613-798-4644. Accurate details must be provided and all events must be open to the Jewish public.

To our valued clients "L'Shanah Tova".



Arthur Rorick Mark Hilson Wesley Raitman Blake Cossack Sheldon Estlin

Rosh Hashanah marks the beginning of a new year. We go to shul and hear the sounds of the shofar. We review our mistakes, cast off our sins, and resolve to do better in the coming year. We spend time with family and cherished friends.

To the 1800 investors of the Romspen Mortgage Investment Fund, the large majority being Jewish, we wish you continued success and good health. From Arthur, Mark, Wes, Blake, Shelly and our entire staff, "L'Shanah tova tikatev v'taihatem - May you be inscribed and sealed for a good year."



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Condolences

Condolences are extended
to the families of:

Matilda Feuerstein

Edith Kizell

Betty Rosenberg

Martha Segal

Dr. Isaac Vogelfanger

May their memory
be a blessing always.

The
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is offered
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There is no charge.

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Carolene Preap,
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Voice mail is available.

BULLETIN DEADLINES

SEPTEMBER 16 FOR OCTOBER 5
SEPTEMBER 30 FOR OCTOBER 19
OCTOBER 14 FOR NOVEMBER 2
OCTOBER 28 FOR NOVEMBER 16
NOVEMBER 18 FOR DECEMBER 7*

* Community-wide Issue (all dates subject to change)

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